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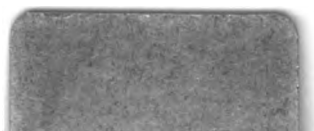
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“E. J. W. GIBB MEMORIAL”

SERIES.

VOL. XXI.

THE DĪWĀNS

OF

‘ABĪD IBN AL-ABRAṢ, OF ASAD,

AND

‘ĀMIR IBN AṬ-ṬUFĀIL, OF ‘ĀMIR IBN ṢAṢA‘AH,

EDITED FOR THE FIRST TIME, FROM THE MS. IN
THE BRITISH MUSEUM,

AND SUPPLIED WITH A TRANSLATION AND NOTES,

BY

SIR CHARLES LYALL

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ELIAS JOHN WILKINSON GIBB

and to promote those researches into the History, Literature, Philosophy and Religion of the Turks, Persians and Arabs, to which, from his Youth upwards, until his premature and deeply lamented Death in his forty-fifth year, on December 5, 1901, his life was devoted.

تِلْكَ آثَارُنَا تَدُلُّ عَلَيْنَا * فَانظُرُوا بَعْدَنَا إِلَى الْآثَارِ

*"These are our works, these works our souls display;
Behold our works when we have passed away."*

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DEDICATED
TO
OUR MASTER
THEODOR NÖLDEKE
IN GRATITUDE AND AFFECTION.

PREFACE.

The MS. from which the two ancient Arabic *Diwāns* contained in this book are now published was transcribed early in the 5th century of the Hijrah, and was acquired by the British Museum at Beyrout in 1907. ¹ The MS. is, so far as is known, unique, and no other copy of the collections contained in it has come to light. The editing of them for the press has therefore been a work of some difficulty, since comparison with other texts was excluded. As explained in the Introductions, however, certain poems in each *Diwān* are contained in other well-known collections, and the editor's work was so far facilitated; while for 'Āmir the commentary, by a celebrated scholar of the 4th century, was a guarantee of the readings adopted in the text.

The Editor has to acknowledge kind assistance from several scholars in settling the text and collecting the passages contained in the Supplements: in particular from Mr. Fritz Krenkow, of Leicester, and Prof. Rudolf Geyer, of Vienna, the latter of whom placed at his disposal his *collectanea* for 'Abīd and 'Āmir. He has also to acknowledge the assistance he derived from Prof. Hommel's list of citations from 'Abīd contained in his *Aufsätze u. Abhandlungen*, published at Munich in 1892. But of capital importance to the work was the generous and unfailing help afforded by Prof. Nöldeke, who not only looked through the first draft of the text with the photographs of the MS., but also insisted on seeing the proof-sheets as they were set up. Whatever merit the edition may possess is due to this most valuable cooperation of the acknowledged Master of all European scholars in this field of study.

The Editor begs those who may peruse the volume to turn first to the list of *Emendanda et Addenda* at pp. 129—134, and to make the corrections and note the additions there indicated before using the book. He hopes that the Index of Words will be found useful, and desires to explain that it was constructed with a double object, *viz.*, first, to afford a criterion for judging of the style of each poet by citing the characteristic words employed by him and noting the number of times that they occur; and secondly, as an assistance to lexicographers, by pointing to passages where words of interest are to be found.

¹ I understand that the importance of the MS. was first recognized by Mr. H. S. Cowper, through whose mediation it was obtained by the Trustees of the Museum.

It should be explained that the *Mu'allaqāt* are cited from the edition with Tibrizī's commentary published at Calcutta by the editor of this volume in 1891—94, and that the references to the *Mufaḍḍaliyāt* are to the edition (by the same hand) of this collection now in the press, which will (it is hoped) shortly be issued by the Clarendon Press among the *Anecdota Oxoniensia*. Where the *Diwān* of Ṭufail is mentioned, the forthcoming edition by Mr. Krenkow is meant. Citations from Dhu-r-Rummah are also occasionally referred to the edition of this poet's *Diwān* by Mr. C. H. H. Macartney, now in the press.

LIST OF ABBREVIATIONS.

- Abkar.: Abkārīūs, *Nihāyat al-ʿArab fī Akhbār al-ʿArab*, Beyrout 1865.
- Abū Ḥatim as-Sijistānī: *Kitāb al-Muʿammarīn*, ed. Goldziher, 1899.
- Abū Zaid: *Nawādir*, ed. Beyrout, 1894.
- Aḡḡād: *Kitābo-l-Adhdād auct. Abū Bekr ibno-l-Anbārī*, ed. Houtsma, 1881.
- Agh.: *Kitāb al-Aghānī*, ed. Cairo 1285 H.
- Ahlw.: Wilhelm Ahlwardt, Prof. at Greifswald, editor of *Six Poets* (London 1870), *Aṣmaʿiyāt*, and *Diwāns* of al-ʿAjjāj and Ruʿbah.
- ʿAini: *Kitāb al-ʿAinī*, on margin of *Khizānat al-Adab*, Cairo 1299 H.
- ʿAjj., al-ʿAjjāj: *Diwān*, ed. Ahlwardt, Berlin 1903.
- Akḡḡal: *Diwān al-Akḡḡal*, ed. Ṣālḡḡnī, Beyrout, 1891.
- Altarab. Diiamb.: *Altarabische Diiamben*, ed. R. Geyer, Vienna 1908.
- ʿAmr: *Muʿallaqah of ʿAmr b. Kulḡḡūm* (ed. Lyall).
- ʿAntarah: *Muʿallaqah*, ed. Lyall; *Diwān*, ed. Ahlwardt.
- Asās: *Asās al-Balāghah*, Lexicon, by az-Zamakhsharī, ed. Cairo 1299—1882.
- Al-Aʿshā, poem beginning *Ma bukāʿu*, ed. Geyer (Vienna 1905). Poem in praise of the Prophet Muḡḡammad, ed. Thorbecke, in *Morgenländische Forschungen*, 1875. *Muʿallaqah*, ed. Lyall. *Diwān*, MS. Escorial (numbering that of Geyer’s forthcoming edition).
- ʿAsk.: Abū Hilāl al-ʿAskarī, *Kitāb aṣ-Ṣināʿatain*, ed. Constantinople 1319 H.
- Aṣm.: al-Aṣmaʿī, *al-Aṣmaʿiyāt*, ed. Ahlwardt, Berlin 1902.
Kitāb al-Kḡḡail, ed. Haffner, Vienna 1895.
Kitāb al-Ibil, ed. Haffner 1905.
- Aus: *Diwān of Aus b. Ḥajar*, ed. Geyer, 1892.
- B = *Ibn*, son,
- BA, BATHr: *al-Kāmil fī-t-Tārīkh* by Ibn al-Aḡḡr, ed. Tornberg, 1867 (Vol. I only cited).
- Bakrī: *Kitāb Muʿjam ma-staʿjam: Geographisches Wörterbuch*, ed. Wüstenfeld, Göttingen, 1876.
- BDur., BDuraid: the *Kitāb al-Ishtiqāq*, by Abū Bakr ibn Duraid, ed. Wüstenfeld, Göttingen 1854.
- BHish., BHishām: *Das Leben Muḡḡammad’s, nach Muḡḡd. Ibn Ishāḡ, bearbeitet von ʿAbd el-Malik Ibn Hishām*, ed. Wüstenfeld, Göttingen 1860.
- Bīshāḡ: see above, BHishām.

- BQut.: Ibn Qutaibah, *Kitāb ash-Shi'r wa-sh-Shu'arā*, ed. De Goeje, Leiden 1904.
id. Adab al-Kuttāb, ed. Grünert, Leiden 1901.
- BSa'd: *Kitāb at-Ṭabaqāt al-Kabīr*, by Muḥd. b. Sa'd Kātib al-Wāqidī, ed. Sachau, Leiden (in progress).
- Buḥt. Ḥam.: the *Ḥamāsah* of al-Buḥturī, MS. Leiden, reproduced in *fac-simile*, Leiden 1909.
- Caetani, Annali: *Annali dell' Islam*, by Leone Caetani, Principe di Teano, Rome (in progress).
- Caussin de Perceval: *Essai sur l'histoire des Arabes avant l'Islamisme, pendant l'époque de Mahomet, et jusqu'à la réduction de toutes les tribus sous la loi musulmane*, Paris 1847.
- Damīri: *Ḥayāt al-Ḥayawān*, ed. Bulak 1284 H.
- Dh.R. Dhu-r-Rummah (Ghailān), *Diwān*, ed. Macartney, in progress.
- Dīw. = *Diwān*.
- Doughty: *Travels in Arabia Deserta*, by C. M. Doughty, Cambridge 1888.
- Dozy, Suppl.: *Supplément aux Dictionnaires Arabes*, par R. Dozy, Leiden 1881.
- Fā'iq: the *Fā'iq* of az-Zāmakhsharī, ed. Haidarābād 1324 H.
- Ḥam.: the *Ḥamāsah* of Abū Tammām, ed. Freytag, Bonn 1828.
- Ḥassān: the *Diwān* of Ḥassān b. Thābit, ed. Hirschfeld, London 1910.
- Hudh.: the *Diwān* of the Poets of Hudhail, ed. Kosegarten (1854) and Wellhausen (1884).
- Ḥuṭai'ah: the *Diwān* of (Jarwal) al-Ḥuṭai'ah, ed. Goldziher, Leipzig 1893.
- I. Q.: The *Diwān* of Imra' al-Qais, ed. Ahlwardt (in *Six Poets*); *Mu'allaqah*, ed. Lyall.
- ʿIqd: *al-ʿIqd al-Farīd*, by Ibn ʿAbd-Rabbihi, ed. Cairo 1293.
- Iqtiḍāb: *Al-Iqtiḍāb fi Adab al-Kuttāb*, Beyrout 1901.
- Jāḥ., Jāḥiḥ: *Kitāb al-Bayān wa-t-Tibyān*, ed. Cairo 1313 H.
Kitāb al-Ḥayawān, ed. Cairo, 1323—4.
- Jam., Jamh.: *Jamharat Ash'ār al-ʿArab*, ed. Cairo, 1308 H.
- Jarīr: *Diwān*, ed. Cairo 1313 H.
- Khiz.: *Khizānat al-Adab*, by ʿAbd al-Qādir al-Baghdādī, ed. Cairo 1299 H.
- Kk: a MS. formerly belonging to Mr. Krenkow, and now the property of the India Office, containing a recension of the *Mufaḍḍaliyāt* and *Aṣma'iyāt* differing from that generally known.
- LA: *Lisān al-ʿArab*, by Muḥammad b. al-Mukarram, ed. Cairo 1308 H.
- Lab.: Labīd, *Diwān*, ed. Khālidī (Vienna 1880) and Huber (Leiden 1891).
- Lane: *Arabic-English Lexicon*, by E. W. Lane, London 1863—1893.
- Maid. Freyt.: *Amthal al-ʿArab*, by al-Maidānī, ed. Freytag, Bonn 1838—43.
- Majāni-l-Adab*, edited by the Jesuit Fathers, St. Joseph's University, Beyrout 1884.
- Majmū'at al-Ma'ānī*, a miscellany of verses published by the *Jawā'ib* Press, Constantinople 1301 H.
- MbdKām.: the *Kāmīl* of al-Mubarrad, ed. W. Wright, Leipzig 1892.
- Mfdt.: the *Mufaḍḍaliyāt*, with the commentary of al-Qāsim al-Anbārī, ed. Lyall (in progress).

Mu'all. = *Mu'allaqah*.

Mukht.: the *Mukhtārāt* of Hibat-allāh b. ash-Shajarī, lith. Cairo 1306.

Murtaḍā, Amālī: The *Amālī* of as-Sayyid al-Murtaḍā, ed. Cairo 1907—1325.

Nāb.: the *Dīcān* of an-Nābighah adh-Dhubyānī, ed. Ahlwardt (in *Six Poets*);

Mu'allaqah, ed. Lyall.

Naq.: the *Naqā'id* of Jarīr and al-Farazdaq, ed. Bevan, Leiden 1905—12.

Naṣr.: *ash-Shu'arā' an-Naṣrānīyah fi-l-Jāhiliyah*, ed. L. Cheikho. Beyrout 1890 ff.

Nöldeke: *Beiträge zur Kenntniss der Poesie der Alten Araber*, Hannover 1864.

Zur Grammatik des classischen Arabisch, Vienna 1896.

Gedichte des 'Uricah b. al-Ward, Göttingen 1863.

Geschichte der Perser u. Araber zur Zeit der Sāsāniden, Leiden 1879.

Qālī: the *Amālī* of al-Qālī, ed. Cairo 1324 H.

Qur.: the *Qur'ān*, cited after the numbering of *Sūrah*s and verses in al-Baiḍāwī's text, ed. Fleischer, Leipzig 1878.

Quṭāmi: the *Dīcān* of al-Quṭāmi, ed. J. Barth, Leiden 1902.

Ru'bah: the *Dīcān* of Ru'bah b. al-'Ajjaj, ed. Ahlwardt, Berlin 1903.

ash-Shammākh: *Dīcān*, ed. Aḥmad ash-Shinqīṭī, Cairo 1327 H.

Sībawaihi, *The Kitāb*, ed. H. Derenbourg. Paris 1881—89.

SSM., Sh.Sh.Mughni: *Sharḥ Shawāhid al-Mughnī*, by Jalāl ad-Dīn as-Suyūṭī, ed. Cairo 1322.

TA.: the *Tāj al-'Arūs*, second ed., Cairo 1307 H.

Ṭab.: *Annales quos scripsit Abū Dja'far Muḥammad b. Djarīr at-Ṭabarī*, ed. Leiden 1879—1901.

Ṭarafah: *Dīcān*, ed. Ahlw. in *Six Poets*; *Mu'allaqah*, ed. Lyall.

Tib.: *A Commentary on Ten Ancient Arabic Poems*, by Abū Zakariyā Yaḥyā at-Tibrīzī, ed. Lyall, Calcutta 1891—94.

'Umdah: the *'Umdah* of Ibn Rashīq, ed. Cairo 1907—1325 H.

Wāqidī: the *Maghāzī* of al-Wāqidī, ed. von Kremer, Calcutta 1856.

Wellhausen, Heidenthum²: *Reste Arabischen Heidenthums*, von J. Wellhausen, Berlin 1897.

Wright, Opuscula: *Opuscula Arabica, collected and edited from MSS. in the University Library of Leyden*, by W. Wright. 1859.

Wüst. Tab.: *Genealogische Tabellen der Arab. Stämme u. Familien*, by Ferd. Wüstenfeld, Göttingen 1852. *Register zu den Genealog. Tabellen*, Gött. 1853.

Yāq., Yāqūt: *Jacut's Geographisches Wörterbuch, (Mu'jam al-Buldān)*, ed. F. Wüstenfeld, Leipzig 1866—1870.

Ya'q., Ya'qūbī: *Ibn Wādih qui dicitur Al-Ja'qūbī Historiae*, ed. Houtsma, Leiden 1883.

Zuhair: the *Dīcān* of Zuhair, ed. Ahlwardt (in *Six Poets*); the *Mu'allaqah*, ed. Lyall.

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THE *DĪWĀN* OF 'ABĪD IBN AL-ABRAṢ OF ASAD.

INTRODUCTION.

'ABĪD IBN AL-ABRAṢ of Asad was a contemporary of Ḥujr, the Prince of Kindah, whom his father al-Ḥārith, while supreme over the Northern Arab tribes, some time at the end of the fifth or in the first quarter of the sixth century, had placed at the head of the group of tribes consisting of Asad, Ghaṭafān, and Kinānah¹. Byzantine annalists tell of raids led (it would seem) by Ḥujr and his brother Ma'dīkarib (who had, according to the tradition, similarly been made ruler of the neighbouring group of Qais or Hawāzin), whom they call Ὠγαρος and Βαδικάριμος, upon the Roman border in 497 and 501 A. D.²; and these dates may represent approximately the time at which the division of the tribes among al-Ḥārith's sons was made.

One of the sons of Ḥujr was the famous Imra' al-Qais, by common consent the greatest poet of the ancient time whose poems have come down to us. Of these compositions the number is, by comparison with those of other bards of the same age, very considerable; and the geographical details which are given in all the longer odes, not dealing with warfare and wandering, show that they were composed while the young prince dwelt with his father in the country of Asad³. We may assume, therefore, that the rule of Ḥujr in Asad lasted for several years, but how long it is impossible to determine.

Al-Ḥārith of Kindah, who appears at one time to have occupied al-Ḥīrah on the Euphrates, the capital of the Lakhmite kingdom, was expelled from it by his son-in-law the celebrated al-Mundhir ibn Mā'as-Samā, known to the Greek historians as Ἀλαμούνδαρος ὁ Σακίνας (or Ζακίκης), the terror of the Roman border from 506 to 554. The Byzantines assert that al-Ḥārith was killed by al-Mundhir in 529, but this appears to

¹ See *Ibn al-Kalbi's account of the First Day of al-Kulāb* in Nöldeke-Festschrift (1906), p. 136.

² See original passages from Theophanes cited in Brünnow and Domaszewski's *Die Provincia Arabia*, III, 348—349. Theophanes says that Ogarus was killed (or had died) before Badikarimus' attack in 501; but this may not be correct.

³ See BQut., *Shi'r*, 37⁵.

be doubtful, as Arabian tradition alleges that he died, perhaps at some later date, at a place called Muṣḥulān in the country of Kalb, while hunting¹. After his death, whenever it occurred, the principalities in which he had established his sons among the tribes of Northern Arabia seem gradually to have fallen to pieces². The rule of Ḥujr over the tribe of Asad was brought to an end by his sudden death at their hands. Of this event no less than four different accounts are given in the *Kitāb al-Aghānī*³:

(1) First, that related by Hishām ibn al-Kalbī († 204) on the authority of his father Muḥammad († 146), who claimed to have had it from a descendant of the Asadite *Kāhin*⁴. This version states that while Ḥujr was absent in Tihāmah, the men of Asad refused to pay the annual tribute which they had been in the habit of rendering, and beat and maltreated his tax-gatherers. Thereupon Ḥujr attacked them with an army drawn from Qais and Kinānah, and having seized their chiefs began to kill them by blows with cudgels, whence they were called "Slaves of the Stick", عبيد العصا⁵. After having devastated their country, he banished the tribe to the hot and unhealthy region by the Red Sea called Tihāmah or Low-land, and swore that they would never be allowed to return to Najd. Upon this he was approached by 'Abīd ibn al-Abrāṣ, to whom, with some other leading men of Asad, he had shown favour and exempted them from the common penalty, who recited before him a poem⁶, offering the humble submission of the tribe, and entreating that they might be allowed to return. Ḥujr, moved by pity, permitted them to come back after they had gone three days' journey towards the coast. They set out on their way, and when they were one day's journey from the Upland their *Kāhin*, 'Auf son of Rabfah, speaking in the name of their tribal God, uttered a prediction that Ḥujr would be the first to be slain on the morrow. Thereupon the whole tribe rode tumultuously to the place where Ḥujr was encamped. He was surrounded there by his body-guard, the Banū Khaddān, belonging to the sub-tribe Banu-l-Ḥārith ibn Sa'd of Asad, whose father had been exempted from the maltreatment to which the other chiefs of Asad had been subjected; they offered no resistance to their fellow-tribesmen, and 'Ilbā son of al-Ḥārith of Kāhil (another sub-tribe), whose father had been killed by Ḥujr, burst through the guards, pierced him in their midst with a spear, and slew him. 'Ilbā then incited the men of Qais and Kinānah, who had been in the following of Ḥujr, to plunder his camp; and the body of the slain prince was wrapped in a sheet and cast forth to lie in the public highway. 'Amr ibn Mas'ūd⁷, one of the

¹ *First Day of al-Kulāb*, 136.

² Agh VIII, 65—67.

³ See Imra'al-Qais, *Dirw.* LI, 3.

⁴ This man is named as one of the two boon-companions of al-Mundhir of al-Ḥirah, whose death the King ordered when drunken, and afterwards built over their graves the pillars called the *Gharīyānī*; see the legend of 'Abīd's death, and BQut., *Shi'r*, 144¹³.

⁵ See *op. cit.*, *passim*, and especially p. 153.

⁶ Agh VIII, 68^a.

⁷ No XXIX of the *Diwān*.

chiefs of Asad whom Ḥujr had favoured, is said to have protected his women and to have conveyed them to a place of safety.

Ibn al-Kalbī observes that a large number of the sub-tribes of Asad claim the glory of having slain Ḥujr. Those not belonging to Kāhil say that ‘Ilbā was not the actual slayer, though he was the chief of the conspiracy which compassed his death.

(2) The second version¹ is that of Abū ‘Amr ash-Shaibānī († 205), who relates that Ḥujr had news beforehand of the plot against him, and had sought the protection of ‘Uwair ibn Shijnah of the Banū ‘Uṭarid ibn Ka‘b ibn Zaid-Manāt of Tamīm for his daughter Hind and his family. He then received the Banū Asad when they gathered together, and announced to them that he was leaving them to themselves and departing. The men of Asad bade him farewell, and he then took his way to Khālid son of Khaddān, one of the Banū Sa‘d ibn Tha‘labah. There ‘Ilbā ibn al-Ḥārith of Kāhil overtook him, and exhorted Khālid to slay him, saying that Ḥujr would surely bring disaster upon them all if allowed to go free. When Khālid refused, ‘Ilbā picked up a broken piece of a lance with the spear-head on it, and with it pierced Ḥujr in the flank while he was off his guard, and so slew him. With reference to this the Asadī poet says:

“The broken spear-shaft of ‘Ilbā son of Qais son of Kāhil was the death
of Ḥujr while he was under the protection of the son of Khaddān”.

(3) The third version² is that of al-Haitham son of ‘Adī († 206), who says: After Ḥujr had placed his family in safety with ‘Uwair ibn Shijnah, he returned to his own people, the Banū Kindah, and abode with them for some time. Then he gathered together a great host against the Banū Asad, and advanced in pomp to attack them. The men of Asad were exhorted by their leaders to resist to the utmost, and they marched to meet Ḥujr. When they drew near his host, they fought vigorously in self-defence, their leader being ‘Ilbā ibn al-Ḥārith, who bore down on Ḥujr and pierced him with his spear and killed him. The Kindah were routed, among them being Imra‘al-Qais, who fled on his sorrel mare and escaped. The Asad captured several men of the family of Ḥujr and slew them, and they also gained much booty, as well as the women of Ḥujr’s household.

(4) The fourth³ narrative is that of Ya‘qūb ibn as-Sikkīt († 244), who says, on the authority of Khālid of Kilāb (a sub-tribe of ‘Āmir b. Ṣa‘ṣa‘ah), that Ḥujr had left the Banū Asad to visit his father al-Ḥārith, then sick of the illness of which he died; that he remained with him until his death, and then marched back again to Asad, sending on each day a camp ahead to make ready for him at the next halting-place. He had incurred the hatred of Asad by the severity of his rule and by his attacks on the honour of their women; and when news reached them of the death of al-Ḥārith they consulted together and resolved to make a venture for freedom. So when his advance

¹ Agh VIII, 66²⁰ ff.

² Agh VIII, 66²⁰ ff.

³ Agh *ut sup.*, p. 67⁴ ff.

camp reached the place where they were, Naufal ibn Rabfah ibn Khaddān resolved to commit the tribe to a conflict by attacking the camp, which he did, plundering it, slaying its defenders, and taking possession of two of Ḥujr’s slave-girls (singers). The whole tribe then made common cause, and met Ḥujr at a place known to this day¹ as *Abraqā Ḥujr*, lying between two tracts of rugged ground where black stones and white sand are mingled together. It was not long before they prevailed against him, put to flight his companions, and took himself prisoner. They bound him in his tent, and then consulted together as to what they should do with him. Their *Kāhin* advised them to wait until he had consulted the omens, and went away to do so; whereupon ‘Ibbā, fearing lest Ḥujr should escape, induced his sister’s son, a boy whose father had been killed by Ḥujr, to slay him with a dagger in revenge. The boy, hiding the dagger, crept into the tent with the rest of the folk who had come to gaze on the prisoner, and suddenly, watching his opportunity, sprang upon him and stabbed him to death. An outcry was raised, but the Banū Kāhil (whose prisoner Ḥujr was) admitted the right of the boy to take vengeance for his father.

Of these four accounts the third agrees best with the testimony of ‘Abīd in his *Du‘ān*²: see Nos. II, 27, IV, 6—20, VII (the whole), XVII, 12—18, XXVI, 11—13, Frag. 1; these passages are altogether inconsistent with the second and fourth. As regards the first, the doubtful poem No. XXIX is in favour of it; but this piece of verse gives the impression of being a composition of later date than ‘Abīd’s time (see the mention of the Resurrection in v. 11), and one cannot avoid a suspicion that it was the work of some enemy of the Banū Asad and favourer of the cause of Yaman (to which Kindah belonged) against Ma‘add (the ancestor of Asad). Such forgeries are frequently attributed to Ibn al-Kalbī in the case of stories dealing with Yamanite stocks and northern Arabs: *e. g.*, the forged verses³ ascribed to him by the author of the *Aghānī* concerning the contest between ‘Āmir ibn aṭ-Ṭufail and Yazīd ibn ‘Abd al-Mādān of the Bal-Ḥārith; also the verses he is said⁴ to have fabricated in order to cast discredit on Duraid ibn aṣ-Ṣimmah, another champion of Hawāzin against the Bal-Ḥārith.

After the death of Ḥujr, the task of exacting vengeance for him devolved upon his youngest son Imra’ al-Qais; and in the *Kitāb al-Aghānī*⁵ there is a long account of the measures taken by him to this end. Seeking assistance in this pursuit of vengeance, in which he was opposed not only by his local enemies, but also by the gradually increasing influence over Northern Arabia of al-Mundhir, king of al-Ḥīrah, he wandered from tribe to tribe, and gained the name by which he is known in Arabian tradition, “the Wandering King”, *الملك الصَّالِب*. At last in despair he betook himself to the court of the

¹ See Yūqūt I, 81².

² Agh. XVIII, 161, foot.

³ It is also supported by BQut., *Shīr*, p. 43.

⁴ Agh. IX, 19, foot.

⁵ VIII, 67 ff.

Qaiṣar, whither — so the story tells — he was followed by an emissary from Asad, at-Ṭammāḥ, who set the mind of the Emperor against him by tales of an intrigue with the Emperor's daughter. The Qaiṣar is said to have sent Imra' al-Qais (who had been given a robe to assist him against Asad, and had started on his return to Arabia) a robe poisoned like that of Nessus in classical story. He put it on, and was speedily stricken with ulcers, of which he died on his way southwards at Ancyra (called by the Arabs Anqirah)¹. The manner of his death caused him to be called "the Man of the Ulcers", ذو القروح, by which name he is referred to by the poet al-Farazdaq in the first century of Islām. Nothing can be stated with certainty as to the date of the death of Imra' al-Qais, but, as Prof. Nöldeke conjectures², he probably died young, some time between 530 and 540 A. D. The Emperor of the time was Justinian I. We know from the Byzantine annals the dates of several events in the reigns of the contemporary Arabian Kings or Phylarchs, al-Ḥārith the Lame of Ghassān (529—569), and al-Mundhir of al-Ḥīrah (506—554), who held the northern borders respectively in the interests of Rome and Persia; but of events in the interior of the Peninsula we have information only from the tribal traditions, vague and confused, and chiefly connected with the poems composed by the tribal bards, which were collected, a considerable time after the establishment of Islām, by the humanists of the later Umayyad and early ‘Abbāsīd reigns. These investigators, being ignorant of the Byzantine records, and having only the traditions to work upon, have constructed from them a chronology which cannot be reconciled with the facts stated in the former.

The territory of Asad lay to the south of the important settlement of Taimā, to the east of the great south-north trade-route, now represented by the pilgrimage road from Ma‘ān to Medīnah, and to the west and south of the westward termination of the parallel ranges of Aja' and Salmā, the mountains of Ṭayyī'. The tribe³ was the northernmost of Ma‘add on the way from the south to Palestine and Syria; beyond it were the Yamanite tribes of ‘Udhrah, Judhām, and Balī⁴ along the trade-route, while to the east and north-east of them was the tribe of Kalb, also of Yamanite origin, in the depressions now known as the Wādī Sirḥān and the Jauf; from these Asad was separated by a wide belt of sand-dunes (the modern *Nefūd*). The territory of Asad has

¹ I. Q. Diw. XXVIII.

² See article *Mo'allakāt* in *Encycl. Britan.* 11th Edn., p. 634.

³ The name Asad, אסד, figures among the subjects of King Imra' al-Qais, whose tomb, bearing an inscription dated 328 A. D., is at en-Nemārah in the Ruḥbah east of the Ḥaurān; see Dussaud, *Les Arabes en Syrie avant l'Islam*, pp. 34 ff. This however may be a different tribe of the name, as Nizār, Ma‘add, and Madhhij are also mentioned in the inscription, and these names belong to an earlier genealogical stratum than Asad b. Khuzaimah. This Imra' al-Qais (or Mar' al-Qais) was apparently an early Lakhmite king.

⁴ Lakhm is frequently mentioned by the old poets together with Judhām: e. g. in ‘Abid frag. 16. Balī lay partly to the west of the trade-route and the country of Asad, and still occupies the same region (see Doughty, *Arabia Deserta*).

been traversed by several European travellers. Doughty, in the spring of 1877, passed through it on his way from Madā’in Šāliḥ to Taimā and from Taimā to Ḥā’il. Euting and Huber journeyed through it in 1884. And quite recently Mr. Douglas Carruthers, who visited Taimā from the north in the winter of 1908-9, has described his experiences in the *Journal of the Royal Geographical Society* for March 1910. The scenery is varied. In the east and north are the ranges of Aja’ and Salmā, running NE. and SW., great granite masses; in the west are the upland sandstone and gravel regions adjoining the *Ḥajj* road, bearing good pasture in the spring, and having many watering-places. In the intermediate space are ridges and ranges of varying rocky heights, and to the south the great *Ḥarrah*s, or volcanic lava plains, not destitute of pasture or water; the largest of these is the *Ḥarrah* of Khaibar, formerly called the *Ḥarrah* of Ḍarḡhad¹.

‘Abid belonged to the division of Asad called Sa’d ibn Tha’labah (b. Dūdān, b. Asad). His full genealogy appears to be: ‘Abid b. al-Abraṣ (b. ‘Auf²) b. Jusham b. ‘Āmir b. Mālik b. Zuhair (or Hīrr) b. Mālik b. al-Ḥārith b. Sa’d b. Tha’labah. The tract where the Banū Sa’d dwelt is described in Bakr³ as 16 miles on the way from Faid towards al-Kūfah, on the skirts of the hill ‘Unaizah. Numerous places in this region are mentioned in the poems⁴. The description given of it shows that the settlement was not far from the modern Ḥā’il, and that the Asad *dārs* were much intermixed with those of branches of Ṭayyi’. The sub-tribe appears from No. XVIII to have suffered severe losses from the attacks of Ghassān under the energetic king, well-known at Constantinople, al-Ḥārith the Lame⁵. The opening of No. I speaks of their land as entirely desolate, and No. XVIII, v. 2, of the survivors being dispersed among the other divisions of the tribe. Contentions with al-Ḥārith are mentioned in other poems; and the geographical situation was such that Asad was the first independent tribe not of Yamanite origin which a ruler of Ghassān would encounter in an expedition sent to punish an invasion of the Roman border. Perhaps this division of Asad was engaged in the attacks already mentioned of Ḥujr and Ma’dīkarib on the *Limes* in 497 and 501.

But the main historical bearing of the poems relates to the slaying of Ḥujr and the pursuit of vengeance by Imra’ al-Qais. Of the thirty poems in the *Diwān*, one (No. XXIX) is addressed to Ḥujr himself; Nos. IV, XII, XVII and XXX are addressed or refer to Imra’ al-Qais; in two besides those above specified, Nos. II (v. 27) and XXVI (v. 11), the death of Ḥujr is mentioned. Among the fragments at the end of the *Diwān* there are three (Nos. 1, 8, 10) which refer to the same event.

¹ See *Diwān*, XXX, 1.

² ‘Auf is perhaps the personal name of his father; *Abraṣ* means “suffering from *leucoderma*”, and is an epithet.

³ p. 718³ ff.

⁴ See Geographical index.

⁵ Prof. Littmann, in a paper published in the *Rivista degli Studi Orientali*, 1911, vol. IV, pp. 193-5, has shown that we have an epigraphic record of a expedition by al-Ḥārith to Khaibar in 567 A.D. This, of course, was long after ‘Abid’s time: but he may have raided the country many times before.

Not only is ‘Abīd connected with Imra’ al-Qais by these historical notices: there are evident signs in the compositions of the two poets that both handled the same subjects, and probably (before the feud arose) in friendly rivalry with one another. ‘Abīd’s most celebrated poem, No. I, agrees in phrase and measure, as Dr. Hommel pointed out in 1892¹, with a poem by Imra’ al-Qais, No. LV in Ahlwardt’s edition. This is the more remarkable, as the metre of both, a form of the *Basīf*, is extremely rare, and so far as I am aware no other example of it has been found in the old poetry. There are other cases in which it is evident that both poets drew on the same stock of poetic phrases and subjects, or handled their themes in the same way; attention is drawn to these in the notes on the separate poems. It is scarcely necessary to point out that these historical references and coincidences of treatment furnish a very strong argument in favour of the genuineness of the poems, both those of the Asadite and those of the Prince of Kindah, in which they occur. We may well be sceptical as to the legendary details of the slaying of Ḥujr and the wanderings of Imra’ al-Qais in his quest of vengeance, as handed down by tradition: but as to the main facts there does not appear to me to be any reason for doubt. Even the journey of Imra’ al-Qais to ask the assistance of the Emperor at Constantinople, which at first sight seems improbable, is attested by a reference in ‘Abīd’s poem No. IV, v. 19; and other evidence in favour of the truth of the story is yielded by the tradition which tells how the Prince, when starting on his journey to the North, made over for safe keeping to the Jewish chief as-Samau’al ibn ‘Ādiyā a valuable stock of arms and armour, which the latter laid up in his castle of al-Ablaq near Taimā. When Imra’ al-Qais died on his return journey, al-Ḥārith² king of Ghassān, as protector of the Roman border, appeared before al-Ablaq and demanded from as-Samau’al the mail-coats of Imra’ al-Qais. The Jewish chief refused to surrender his trust, even though al-Ḥārith, who had captured his son when out hunting, threatened to put the boy to death before his father’s eyes, and actually did so. The Ghassanide king, however, was unable to reduce the castle, and retired without accomplishing his purpose. The claim of al-Ḥārith was evidently founded on the fact that Imra’ al-Qais had become a subject of Rome by seeking the Qaisar’s help, and that he, as the representative of Rome, was entitled to his inheritance. This act of faithfulness on the part of as-Samau’al was celebrated in a famous poem³ addressed, some time early in the seventh century

¹ *Aufsätze u. Abhandlungen*, 52—92.

² According to BQut, 48^a, it was not the king himself, but his kinsman al-Ḥārith b. Mēlik, who besieged al-Ablaq.

³ The poem is in Agh. VIII, 82, BQut, *Ši‘r*, 139—40, Maidānī (Freyt.), *Proverbs*, II, 829; see Nöldeke, *Beiträge*, 58—64. Prof. Nöldeke, in his paper on as-Samau’al in the *Zeitschrift f. Assyriologie*, XXVII, 173, has expressed some doubt as to the story of the mail-coats, inasmuch as the Jewish chief is represented by the poet as replying to the summons to deliver *إتني مانع جارى*; but might not defence of the *jār*’s property be spoken of as defence of the *jār* himself? See the analogous case of the arms and treasure of an-N‘umān in the hands of the Banū Bakr, previous to the battle of Dhū-Qār.

A.D., by al-A‘shà of Qais to Shuraih, the descendant of as-Samau‘al, about the genuineness of which there can be no doubt.

None of the poems in the *Divān* refers to Imra‘ al-Qais as dead, and possibly ‘Abid did not survive him.

Concerning the details of ‘Abid’s own life we have, outside of his poems, no information. The stories that are told about him are manifestly legendary, and carry no authority. His first appearance as a poet is said to have been due to a vision¹ which he had, while asleep under a tree in the wilderness, of a heavenly messenger who put into his mouth a rolled-up ball of poems, and predicted that he would become a famous poet and the glory of his tribe. He is credited with having lived to a fabulous age, even as much as 300 years being mentioned². He is said to have visited the celebrated Ḥatim of Ṭayyī‘ in the company of Bishr ibn Abī Khāzim and an-Nābigah of Dhubyān, while journeying to the court of an-Nu‘mān Abū Qābus, the last Lakhmite king of al-Ḥīrah. This is totally inconsistent with the other and better supported story, that ‘Abid was put to death by al-Mundhir ibn Mā‘as-Samā, grandfather of an-Nu‘mān. Al-Mundhir met his death, as we know from the Byzantine and Syriac historians, in battle with al-Ḥārith of Ghassān in 554 A.D.; that year is, therefore, the latest possible date for the death of ‘Abid, though how long before it he died we cannot say. An-Nu‘mān did not come to the throne till about 580 A.D. The picturesque legend of the slaying of ‘Abid by al-Mundhir³ will be found at pp. 2—4 of the *Diwān*; the best version of it is perhaps that in al-Qālī’s *Amāli*. The two pillars built over the graves of the two Asadite boon-companions of the King, upon which al-Mundhir daubed the blood of the first person who met his eyes on his Evil Day, called the *Gharīyāni* or *Ṭīrbālāni*, were both pointed out in Ibn Qutaibah’s time⁴ at al-Kūfah (adjacent to the ancient al-Ḥīrah). In Yāqūt’s Dictionary⁵ it is recorded that Ma‘n b. Zā‘idah, in the time of the grammarian Tha‘lab, found one of them crumbled away, but the other still standing.

Most of ‘Abid’s poems are composed from the point of view of old age, and look back upon a youth which the poet depicts as one of gallant deeds in which he bore a valiant part. This seems inconsistent with the story of his having been a poor man, grazing a little flock of sheep and goats, when he first received his inspiration as a poet; and our MS, it will be seen, inserts some words⁶, not in the version of the tale as printed in *Ten Poems*, p. 159, to indicate that his poverty was due to his lavish generosity and the burdens he had borne on behalf of his kindred.

The rank accorded to ‘Abid among the ancient poets was high. Muḥammad b. Sallām classed⁷ him in the fourth class of the *Fuḥūl*, together with Ṭarafah, ‘Alqamah b. ‘Abadah,

¹ See *Diwān* p. 1.

² BQut, *Shīr*, 144³; Abu Ḥatim, *Kitāb al-Mu‘ammarīn*, 66.

³ Ibn Qutaibah (144⁴) stupidly attributes the deed to an-Nu‘mān.

⁴ *Shīr* p. 144¹⁴.

⁵ Yāq. III, 795¹⁰ ff.

⁶ *Diw*. p. 2².

⁷ Agh. XIX, 84.

and ‘Adī b. Zaid; but the same passage tells us that that writer only knew among his poems the first, أَفْقَرُ مِنْ أَعْلَى مَلْحُوبٍ: on account of his antiquity his compositions were, it is said, in a state of disorder and confusion, and passing out of men’s memories (شعره مضطرب ذاهب), in spite of his great fame. The first poem is said by Ibn Qutaibah¹ to have been counted as “one of the Seven”, that is, of the *Mu‘allaqāt*; the critics probably valued it most for its didactic and moralizing character, which to our apprehension is not its chief merit: this, no doubt, caused ‘Abīd to be classified with ‘Adī b. Zaid, the townsman, in all other respects a very different personality. ‘Abīd was famous as a depicter of storms and rain: Yūnus ascertained from Dhu-r-Rummah (who himself excelled in this subject) that he preferred Imra’ al-Qais to him; but he is classed with Aus ibn Ḥajar as a master in this style². Among his poems that survive are several dealing with storms³. Al-Farazdaq, in a celebrated passage enumerating his great forerunners in the art of poesy⁴, mentions him as one of those who “gave over to him their *qaṣīdahs* when they passed away”.

No information has reached us as to the scholar who first put together into a *Dīcān* the surviving poems of ‘Abīd. From the observations of Ibn Sallām († 231) referred to above it would seem that when he wrote the *طبقات الشعراء للجامعيين* they had not yet been collected. Yet Abū ‘Amr ash-Shaibānī, that indefatigable gatherer-together of the old poetry, who died 20 or 25 years before (205, 206, or 213 are the dates mentioned), is referred to in our commentary no less than ten times⁵ as acquainted with several of the poems; he is also the authority for the version of the story of ‘Abīd’s inspiration as a poet with which the *Dīcān* opens. Al-Aṣma‘ī († 213) and Abū ‘Ubaidah († between 208 and 211) are each cited in the scholia three times⁶, Khālid b. Kulthūm twice, Abu-l-Ḥasan al-Athram once⁷. But the authorities most frequently mentioned in the scholia for the interpretation of the poems are Ibn Kunāsah and Abu-l-Walīd. The former, who is last cited by name in the scholion to v. 2 of No. III, seems to be the Muḥammad ibn Kunāsah whose biography is given in Agh. XII, 111—115. He was a man of Asad, belonging to the sub-tribe of al-Ḥārith b. Tha‘labah (brother to ‘Abīd’s ancestor Sa‘d b. Tha‘labah), and lived at al-Kūfah, where large portions of Asad appear to have settled in the Umayyad and early ‘Abbāsīd period; he was a sister’s son⁸ of the celebrated early Ṣūfī Ibrāhīm ibn Adham, on whom he wrote a *marthiyah*. The date

¹ *Shīr*, 144¹⁷.

² BQut. *Shīr*, 41¹ ff.

³ Nos. VI, XXI 9—11, XXIII 1—7, XXVIII 6—15, Frags. 6 and 12.

⁴ Naq. No. 39 vv. 51—62 (pp. 200—202); ‘Abīd is mentioned in v. 55 together with a contemporary, Abū Du‘ād of Iyād.

⁵ 9¹⁶ (سَمِعَهُ حَمِيدٌ مِنْ أَيْ عَمْرٍو), 16¹¹, 25⁴, 29¹¹, 31⁸, 50⁷, 51¹⁴, 55¹⁸, 56⁹, 59⁵.

⁶ Al-Aṣma‘ī 11¹, 41¹¹, 52¹; Abū ‘Ubaidah 41¹², 52¹, 59⁵.

⁷ Khālid 41³, 52²; al-Athram 37²⁻³.

⁸ Or first cousin: Agh. XII, 113⁸.

of Ibn Adham's death is put by Jāmi in the *Nafaḥāt al-Uns* as 161 or 166. Ibn Kunāsah is also stated to have been a hearer of the traditionist al-A‘mash, sometimes cited in the *Lisān al-‘Arab*, a client of the Banū Kāhil b. Asad at al-Kūfah, who died there in 147 (or 148 or 149). Abu-l-Walid of the scholia, who is also mentioned in Hibat-allāh's commentary in the *Mukhtārāt*¹, has not been identified. He may possibly be the Abu-l-Walid ‘Isā b. Yazīd b. Bakr b. Da‘b of the Banu-sh-Shuddākh of Kinānah, mentioned in the *Fihrist* (p. 90²³)² as a genealogist and traditionist; his father is there said to have been well acquainted with the traditions and poems of the Arabs. The many citations of ‘Abīd's poems in the works of Jāḥiḡh († 256) are good evidence of the existence of the *Diwān* (or the poems composing it) early in the third century, while Ibn Qutaibah († 276) attests its currency later in the same century. Twelve of ‘Abīd's poems are contained in the collection called *Mukhtārāt Shu‘arā’ al-‘Arab*, made by Hibat-allāh b. ash-Shajarī († 542), of which the autograph exists in the Khedivial Library at Cairo, and was lithographed there in 1306 H.

The commentary attached to the poems bears no name and has no preface explaining its *provenance*. It is evidently of *Kūfī* origin³, and the authorities cited in it (Abū ‘Amr and Ibn Kunāsah) belong to that school. The notes contained in it (or some of them) appear to have been originally written in the margin of the verses; in binding the copy of which our MS. is a transcript some of these notes had had their ends pared away by the binder, and the scholia are thus incomplete (see, *e. g.* II, 2, 3, III, 8, etc.). The author of the commentary sometimes makes serious mistakes, and cannot have been a scholar of any eminence: see, *e. g.*, as to grammar, the scholia to IV, 12, and V, 11; as to the meaning of words, the scholia to I, 29, VI, 1, and XII, 12; as to matters of fact, XX, 8. The notes are often insufficient, avoiding real difficulties, and contain many useless repetitions. On only five⁴ occasions are verses from other poets cited in illustration of words explained. The last three poems of the MS, offering many problems for solution, have no commentary whatever.

This indifferent text, in what was probably a poor original, badly written and often destitute of vowels and diacritical points, has been transcribed in our MS. in a manner which frequently shows the grossest ignorance and carelessness. If one of the poems contained in the *Mukhtārāt* be compared with our text and the differences noted, this will be seen at a glance. The scribe was a Maghribī, probably of Spain, and as all the four *Diwāns* are in the same hand, the date of the MS. was about 430 (see colophon to *Diwān* of ‘Amir b. aṭ-Ṭufail). The original of our MS. was also written in the Maghrib, as is plain from such corruptions as *وَاسْتَكَرَ عَنْهُنَّ* for *وَاسْتَظَلَّ تَحْتَهُنَّ* in p. 1, l. 5: only a

¹ See note to No. XIII, v. 11.

² He is also mentioned in BDuraid 106¹¹.

³ See scholion to No. XXI, v. 12.

⁴ al-‘Ashā 7⁶, Zuhair 17², Labīd 10¹¹, 22², Ka‘b b. Zuhair, 20¹⁰.

ب with the *markaz* slanting backwards as in Maghribi writing could have been confused with د. Our Maghribi transcript, frequently without diacritical points and almost always without vowels, passed into the hands of a possessor in the East, and was by him supplied with both in a fashion which shows that he had often not the faintest idea of the meaning. In the Maghrib ى indicates *qāf* and ې *fē*: the oriental arabist supplied wanting points after the fashion current in the East, using ى for *qāf* and ې for *fē*. The confusion which results is extraordinary¹.

With such a MS. only to work upon, it would have been hazardous in the highest degree to attempt a reconstitution of the text, but for the fact that a great portion of the poems included in the *Dīwān* occurs elsewhere. Of the 24 poems contained in the MS., no less than 23 are cited, in whole or part, in other works. The 24 poems contain 462 verses, and of these 279 are found elsewhere, so that for only 183 are we left unaided to the guidance of the MS. It is true that many of these present serious difficulties; but, with the help of parallel passages in ‘Abid’s other poems and the ancient poetry generally, it is possible to offer a text which seems plausible, and does not differ materially from the readings of the MS. In printing, I have not thought it necessary to mark trifling departures from the MS., such as the supply of wanting points, or the correction of obvious blunders in supplying them committed by the second possessor: if every change of the kind had been indicated the notes would have become intolerably bulky; but I believe that I have shown all important differences between the text adopted and the MS. For the last three poems, which are entirely without a commentary, and, out of 71 verses, contain only seven which are cited elsewhere, a photographic copy of the MS. is offered for comparison.

The question of the authenticity of the poems is one which will naturally be regarded by different persons from different points of view. It is quite certain that the poems of pagan nomadic Arabia were not transmitted in writing, but orally. The odes recording the triumphs of a tribe were its most precious possession, and were handed down from generation to generation. Besides this general knowledge, spread throughout the tribe, there was also the special institution of the *rāwī* or transmitter, whose business it was to guard the deposit of poetry committed to his memory. In an age when writing was not used except in towns and for special purposes, the art of memory was much more actively cultivated than it is in modern times; and there is nothing to surprise us in the transmission of poems in this manner for two or three hundred years².

¹ The four pages of *facsimile* included in the *Dīwān* enable these remarks to be verified.

² It has often been pointed out that the conservation of the ancient Indian literature, during the centuries before writing came into general use, affords a still more striking example of the achievements of human memory.

It is natural to suppose that in the process of such transmission the poems suffered some degree of change. Words of equivalent meaning would be substituted for others: infirmity of memory would lead to the dropping of verses, the shifting of arrangement of lines, the supply of parts forgotten by other phrases extemporised by the reciter; such phenomena are common everywhere. Yet, when we examine the poems themselves, we find sufficient evidence of individuality of character to warrant us in concluding that there is no difficulty in holding that they are in the main the work of the authors to whom they are ascribed. The seven *Mu‘allaqāt*, for example, are all highly individual and characteristic poems, and set before us seven very distinct personalities. The same is the case with the remaining three poems (by al-A‘shā, an-Nābighah, and ‘Abīd) which have by different judges been reckoned among the *Mu‘allaqāt*. Characters like Imra‘al-Qais, Zuhair, Labīd, an-Nābighah, al-A‘shā have communicated their own stamp to their poetry, and it would be a most fantastic view to take that the main part of the poems attributed to them was fabricated in a later age, by scholars who lived under totally different conditions, in a world which had radically changed from the days of the nomadic life of desert Arabia.

Another reason for holding that the ancient poetry is entitled to be received as, on the whole, genuine and not fabricated is that it is presupposed by the poetry of the first age under Islām. The famous poets of the first century, — al-Farazdaq, Jarīr, al-Akhtal, Dhu-r-Rummah, — carried on without a break the tradition of the poets of the pagan time. Besides the personal references which they make to them, they use their poetical stock-in-trade over and over again, elaborating the same themes in the same way, improving, modifying, adapting, but still carrying on the same tradition¹. There can be no question that we possess the genuine works of these poets, who lived in an age when writing was generally used for recording poetical compositions, though oral recitation was still the method of producing them to the public.

A third reason is that the ancient poems abound in words which were not intelligible to the scholars who first subjected them to critical examination; they belong to an older stratum of language, and had passed out of current use when the poems were written down and put together into *Diwāns*. Any one familiar with the ancient commentaries (which form the material from which the great lexicons were afterwards compiled) must be aware that the commentators — who differ greatly among themselves — arrived at their explanations of difficulties by comparing one passage with another, by argument and discussion, and not to any great extent by reference to the living speech, which no longer contained the words of which the meaning was sought. The lexicographical literature is entirely founded upon the ancient poetry and the

¹ This point is very well illustrated by many passages in BQut's *Shi‘r wa Shu‘arā*.

language of the Qurʾān and the Traditions of the Prophet, and it assumes the genuineness of the former just as much as it does that of the latter.

Bearing these considerations in mind, let us examine the poems and fragments attributed to ‘Abīd. We find that they consist to a large extent of the preludes (*nasīb* or *tashīb*) to longer odes, thus exhibiting the work of the professional and practised poet. These passages must have been preserved because they were admired. Twenty-three out of the thirty pieces of the *Dīwān* have the opening verse with its double rhyme, and the geographical indications which show the tribe and sub-tribe to which the poet belonged. These indications recur from one poem to another, and prove that the author was a man of Sa‘d ibn Tha‘labah, a sub-tribe of Asad, in whose territory the places named are found. The poems contain references to events of ‘Abīd’s time — the slaying of Ḥujr, the great feat of arms of which the tribe made its boast, and the resistance to Ghassān and their king al-Ḥārith the Lame. All these are consistent with ‘Abīd’s authorship. In some cases (as for instance the reference to the conflicts with ‘Amir at an-Nisār and with Dārim at al-Jifār, in No. II, vv. 18, 19, if these events are correctly placed by tradition after the battle of Shi‘b Jabalah) verses referring to events subsequent to ‘Abīd’s time have apparently been taken up into his poems from the compositions of other tribal bards.

The language of the poems displays a strikingly individual character. Below will be found a list of words which occur more than once, and seem to be favourites with the poet: —

أَلَى, “those who”: VII, 12; XX, 18; XXII 1.

أَهْلُ الْقَبَائِبِ “owners of costly tents”, of his tribe: XXV, 10; XXVII, 5; XXIX, 2.

أَهْلُ الْجُرْدِ “owners of shorthaired horses”: IX, 2; XXV, 10; XXIX, 3.

أَنِيْسَ “kind”, of a woman friend: III, 4; وَأَوَانِسُ, of women, VII, 24; X, 2; XV, 14;

أَنْسَةَ XXI, 5; XXIV, 11.

رَمَجَ of rain, “to pour vehemently”; XI, 7; XXIII, 2.

الْجَمِيْعُ “the whole tribe dwelling together; V, 4; XV, 2; *id.* 5.

نَجْدَجِدٌ “a thundering cloud”; IV, 3; VI, 1.

حَرِيْبُ الْبَوَارِيْ “glowing with lightning flashes”: IV, 3; *v. l.* حَرِيْبُ الْبَوَارِيْ “quick in its flashes”: see حَرِيْبُ رَفْئِهَا in XXI, 10, and commentary.

حَرِيْبُ “spear-head” (or “spear”): II, 21; V, 12; XIII, 16.

خَلَلٌ “sword-sheaths painted with patterns”: tent-traces compared to them: III,

6; خَلَلٌ *id.*, XI, 3.

- دَاوِيَّةٌ "a desert": XXI, 12; also الدَّوِيُّ XXII, 12; الدَّيُّ XXI, 14.
 تَجْوِمَةٌ "a desert": XII, 13; XXI, 12.
 دَلَجٌ (clouds) "bearing heavy burdens" (of rain): XXIII, 2; نَلَجٌ *id.*, XXVIII, 4.
 أَدَاعٌ "he dispersed", "scattered": IV, 3; XVIII, 2.
 شَنَاةٌ رَجَبِيَّةٌ "a shower in Rajab" (winter): XVI, 3.
 لَيْلَةٌ رَجَبِيَّةٌ "a winter night": XIX, 10.
 رَيْقٌ "firstling", of rain: XXI, 10; XXVIII, 9.
 سَبَسَبٌ "desert": I, 38; XI, 33 (but بِسَابِسٍ, XV, 2).
 مَسَارِبٌ "pastures": IV, 4; XIX, 4.
 مُشِيحًا "hastening": I, 27; read يُشِيحُ for يَسِيحُ in VIII, 10.
 عَكَفٌ, of horses treading on a dead warrior: IV, 10, 14; of lions standing at gaze, X, 19.
 عَقَابٌ "eagle", for standard: II, 21; VII, 22.
 عَوْمُ السَّفِينِ "ships sailing": VIII, 5; XIII, 3.
 غَابٌ "thickets", or perhaps a proper name: I, 30; XXII, 18.
 قَدْ أَتْرَكَ الْقِرْنَ "I leave my antagonist" (lying): VIII, 12; XXV, 11.
 قَلَصِي "gird thyself", addressed to a she-camel: X, 7; نَلَصَتْ, of the same XV, 11.
 قَفَا "the back", of a place: قَفَا حَبْرٍ I, 3; قَفَا شَرَاةٍ XII, 3; قَفَا ذَبَالٍ XIII, 2.
 لُحَجِينَ "silver": XI, 7; XIII, 11 (footnote).
 تَلَفَهُ شَمَالٌ "the north-wind wraps him round": I, 31; نَلَفَ صِرَامَهَا بِصِرَامٍ IV, 17.
 أَمْثَالِي "those like me": V, 4; XI, 14; XV, 1.
 مَرَانُ الوَشِيحِ "spears": II, 5; XVI, 6.
 مَطَّ حَاجِبِيكَ "frowning": XI, 11; *cf.* XIII, 8.
 مَهَاءٌ مَهَاءٌ "gazelle, gazelles", for women: V, 15; XI, 10; XXI, 6; XXII, 1 (*cf.* VIII, 14).
 نَعْمَةٌ "soft, gentle", epithet for a woman: V, 15; XII, 5; XXI, 6.
 نَاهِلٌ نَاهِلٌ "thirsting" (spears): II, 27; VII, 10; XXVI, 14.
 وَ هَذَا, for a change of subject: V, 9; VII, 15; XXI, 12.
 هِيَّ, Asadī idiom for عَمِي: I, 29; V, 16.
 أَوْجَرْتُ "I pierced" (with a spear): V, 12; XXV, 12.

The themes in the several poems exhibit a uniform manner of dwelling upon the

same subjects. Thus, No. XIII takes up the same theme as No. XI, and we find it again in No. XXVIII, vv. 1—5. In the *Mufaddaliyāt* there is a poem (No. IV) by a fellow-tribesman of ‘Abīd’s of the next generation, al-Jumaiḥ (otherwise called Munqidh) ibn aṭ-Ṭammāḥ, which deals with the same subject in a manner which recalls ‘Abīd’s; al-Jumaiḥ, who speaks of himself as an old man (v. 3), was killed at Shi‘b Jabalah. His father aṭ-Ṭammāḥ is mentioned by Imra’al-Qais (XXX, 13) as a contemporary enemy, and the worker against him with the Qaiṣar. Again, No. IV, 6 ff., is repeated in No. VII. The various passages describing storms have striking resemblances in treatment (see notes *in loco* against each).

Again, the poems contain passages which are not intelligible because the explanation has been lost, or lines have been omitted which would have made things clear; such cases are Nos. II and XIX, 16—17. A good many words are of doubtful or unknown meaning; but in view of the badness of the MS. it cannot be said in these cases exactly what the reading should be.

On the whole, there seems to be no reason to doubt that the majority of the poems are rightly ascribed to ‘Abīd. Questionable (for reasons indicated in the translation against each) are Nos. XX, XXIII, XXIV, XXIX, besides parts of No. II; while moralizing phrases having an Islamic colour, which appear in No. I and some other passages, may be additions by later hands. Of the fragments in the Supplement some are obviously fabricated or wrongly assigned to ‘Abīd, *e. g.* Nos. 3, 4, 5, 10, 11, and 16; the remainder may possibly be genuine.

The style of ‘Abīd is natural and easy, and does not exhibit the *curiositas (takalluf)* which later became fashionable. The poems for the most part (where not corrupt) present few difficulties in translation. In some of the renderings offered an attempt has been made to imitate the original metres; this has entailed a little freedom of handling, but it is hoped that it will be found that the sense has not been inadequately conveyed.

‘ABĪD.

TRANSLATION.

I.

The poem opens with a picture of desolation. The poet's tribe has been spoiled and scattered, many slain and others dispersed. The occasion may be the attack by al-Ḥārith the Lamē, king of Ghassān, referred to in No. XVIII (where Madhānib = our adh-Dhanūb, and "the sides of Ḥibirr" = our Qafā Ḥibirr). The poet is already old (v. 11), and has seen the vicissitudes and vanity of things, on which he moralises (vv. 12—24). Among these reflections Tibrizi's version of the poem interpolates, after our v. 23 (which itself may be an interpolation of Islamic times), the following two verses:

In God is all good attained to:
the doctrine that He is made up of separate Persons (?) is foolishness.
God has no partner:
He knows all that men's hearts hide.

The second hemistich of the first verse may perhaps be directed against the doctrine of the Trinity, if we understand **بَعْضُهُ** as equivalent to **تَبَعِيضُهُ**. On the other hand, it is possible to take the clause more simply, as meaning "in *certain statements* (that are made about God) is foolishness". In any case the passage is clearly polemical. **تَلْفِيظ** is an unusual word. The absence of these verses from most versions of the poem, and their irrelevance to the subject, seem decisive against their authenticity; their case differs widely from that of the religious passage in Zuhair's *Mu'allaqah*, vv. 26—28, which is essential to the argument.

The poet then recurs to memories of his youth — journeys undertaken through dangerous regions (25, 26), on a she-camel, compared for swiftness to a wild ass (30) or a young oryx (31). Then he passes to expeditions on his war-mare (32—34), which is the subject of comparison in the last section of the poem (35—45), containing the famous description of the Eagle and the Fox. The proper termination of the ode has probably been lost, and there may be gaps elsewhere: *e.g.*, between vv. 24 and 25, or after vv. 30 and 31, where we should expect the similes to be further developed.

- (1) Malḥūb is desolate, all its folk gone,
and al-Quṭabīyāt and adh-Dhanūb,
- (2) And Rākis and Thu‘ailibāt,
and Dhāt-Firqain and al-Qalīb,
- (3) And ‘Ardah and Qafā-Ḥibirr —
no soul is left of them there.
- (4) If they have gotten in exchange for their folk the wildings,
and the things that have happened have changed their aspect,
- (5) ’Tis a land to which Death has become the heir
— all those who dwelt there have been spoiled and scattered,
- (6) Either slain by the sword or dead and gone —
and grey hairs are a shame to him who shows them.
- (7) Thine eyes stream with the flowing tears,
as though their tear-ducts were a waterskin full of holes,
- (8) Old and worn out, or a torrent swiftly flowing,
from ¹ a hill which high cliffs gird round about,
- (9) Or a brook at the bottom of a valley
with water rushing along between its banks,
- (10) Or a runnel under the shade of date-palms
— its water murmuring as it hurries along.
- (11) Thou thinkest of youth and love; and how canst thou dally —
how, when grey hairs have already warned thee?
- (12) If these lands be changed and their people vanisht,
they are not the first, nor is there cause to marvel;
- (13) Or if the broad strath be desolate of them,
and Famine and Drought have come there to dwell —
- (14) All that is pleasant must be snatched away,
and every one that hopes must find his hope belied;
- (15) Every master of camels hands them on to an heir,
and every one that gathers spoil is spoiled in turn.
- (16) Every one that is absent may come again,
but the absent in death returns no more.
- (17) Is the barren like to the fruitful womb,
or the lucky raider like him that gets no spoil?
- (18) Be happy with what thou wilt: oftentimes the weakling
comes to his goal in spite of weakness, oft is the skilful cheated.
- (19) Men cannot save by preaching him whom Time
teaches not, and vain are all attempts to make wise;

¹ Adopting Tibrtz's reading *min haḍbatin* instead of that of our MS.

- (20) There help only natural gifts of judgement —
 how often has a friend become a hater!
- (21) Help thou a land while thou dwellest therein,
 and say not — ‘I am a stranger here’;
- (22) Ofttimes the stranger from afar becomes the nearest:
 often the nearest kinsman is cut off and becomes strange.
- (23) Whoso begs of man, meets but refusals:
 but he that prays God is not rejected.
- (24) Man as long as he lives is a self-deceiver:
 length of life is but increase of trouble.

* * * *

- (25) Yea, many the water, long lonely¹, have I visited
 — the way to it perilous, through dry deserts;
- (26) The feathers of doves lay about its borders:
 there the heart fluttered in its fear.
- (27) I have passed on to it swiftly at dawn,
 my comrade a great she-camel, fleet of foot,
- (28) Swift as a wild ass, strongly knit her back-bone,
 with withers rounded and smooth like a sand-hill;
- (29) Her seven-year tooth has given place to a nine-year tush,
 she is not too young, nor yet too old;
- (30) She is like one of the wild asses of Ghāb,
 dark-hued, with scars of fight on the sides of his neck;
- (31) Or a young wild bull that digs up the *rukḥāmā*²,
 wrapped round by the North-wind blowing shrilly.
- (32) Long since was that; and I see myself again
 borne along on a tall long-backed fleet mare,
- (33) Her frame closely knit joint to joint,
 her fore-lock parting broadly to show her forehead,
- (34) Smooth as oil in her motions, with veins unfevered,
 lithe in her build, her limbs moving easily.
- (35) She is like an eagle, swift to seize her quarry —
 — in her nest are the hearts of her victims gathered.
- (36) Night-long she stood on a way-mark³, still, upright⁴,
 like an old woman whose children all are dead;

¹ Literally, “altered for the worse, covered with slime and stinking, from long standing unvisited”.

² Perhaps the wild narcissus: a bulbous plant with a white flower. The Arabs use words applicable to the bovine kind of the *Oryx beatrix*, the white antelope of the deserts.

³ A cairn of stones, or (as otherwise explained) a small hill.

⁴ Also rendered “fasting”, which is perhaps the proper signification (“tormented” [by hunger]).

- (37) And at dawn she was there in the piercing cold,
the hoar-frost dropping from her feathers.
- (38) Then she spied on the moment a fox far off —
between him and her was a droughty desert:
- (39) Then she shook her feathers and stirred herself,
ready to rise and make her swoop.
- (42)¹ He raised his tail and quailed as he saw her —
so behaves his kind when fright possesses them:
- (41) She rose, and swiftly towards him she sped,
gliding down, making for him her prey.
- (40) He creeps, as he spies her coming, on his belly:
his eyes show the whites as they turn towards her.
- (43) Then she swoops with him aloft, and casts him headlong,
and the prey beneath her is in pain and anguish,
- (44) She dashes him to earth with a violent shock,
and all his face is torn by the stones.
- (45) He shrieks — but her talons are in his side:
no help! with her beak she tears his breast.

II.

This is a difficult poem, because we do not know the circumstances of its composition, and the text appears to be in places defective, corrupt, and interpolated. Jadilah is a division of Ṭayyi’, and Asad, who lived closely intermixed with Ṭayyite tribes², were generally on good terms with them, though no doubt causes of quarrel arose from time to time. Later, their relations were embodied in a formal alliance, and Asad and Ṭayyi’ were known as the *Aḥlāf*, or Confederates, Ghaṭafān being subsequently admitted to the league³.

Jadilah is depicted as assembling to attack Asad, in spite of unfavourable omens (1—4): in the attack three warriors of Asad were slain (vv. 5, 7). The meaning of v. 6 is obscure, and had probably been forgotten when the poem was written down. But if Asad had received these wounds, on a former occasion she had inflicted on Ṭayyi’ severe loss (7, 8). The place of vv. 9—11 in the poem is uncertain, and the meaning doubtful: perhaps the text is corrupt. In vv. 12—17 the forces of Asad are described, and in vv. 18—26 former triumphs are recalled — at al-Jifār against Dārim, a sub-tribe of Tanim, and at an-Nisār against ‘Āmir b. Ṣa‘sa‘ah. But these lines must be interpolations if the rest of the poem is

¹ Adopting the order of verses in Tibrizl. In v. 42 read  for , which is a misprint.

² Bakri 718—19.

³ See Zuhair, Mu‘all. 26; BQut *Ša‘r*, 145¹⁴; Naq 238¹³ ff.

by 'Abid, as the battles of an-Nisār and al-Jifār were fought after the Day of Shi'b-Jabalah, and this was long after 'Abid's time'. In v. 27 the slaying of Ḥujr is referred to. In v. 28 the "Confederates" are said in the scholion of the *Mukhtārāt* to be Fazārah, a sub-tribe of Ghaṭafān, but it seems more probable that Jadilah is meant, as our commentary alleges; the second hemistich appears to imply that further prosecution of the quarrel will be disastrous, and lead to many funerals and the loss of many valiant defenders of the cause of their tribe.

- (1) I have been told that the Sons of Jadilah have been gathering together
armed men from mount Salmā against us, and assembling for war;
- (2) And yet there had appeared to them — though they took no omen from it —
a buck-antelope coming from behind like a saddle-pad, having one horn
broken;
- (3) And the father of a brood ², over his featherless black nestlings in a dry
broken tree,
bending in the direction of the north, croaked at them.
- (4) Yet they passed on by all these (evil omens) towards us,
galloping and ambling, and when they approached
- (5) They assailed us with a forest of spears; and nought couldst thou see,
after the spear-points, but the veins that spouted blood.
- (6) And they took in exchange for their God, Ya'ḇūb an idol —
be still, Jadilah, and restrain yourselves!
- (7) If ye have slain of us three warriors,
truly those slain at Sāḥūq ³ were a mighty host!
- (8) And those that fought there gained praise and honour for their tribe and kin,
when long was the day to them, and the blamers blamed them.
- (9) As for me, I am a man who has no brother in mankind,
to be glad with in his gladness, or angry when men anger me;
- (10) And when thou desertest thy brother, or any man his (?),
then thy brother perishes, and thou also art in danger of destruction.
- (11) So let the singing women lament over their heads:
of their wine but a remnant is left, and....⁴

¹ It appears, however, from Naq 239^a-7, that the Ribāb (Ḍabbah, etc.) asserted that the battle of an-Nisār preceded that of Shi'b-Jabalah. This does not, however, seem to be correct.

² *I.e.*, a raven.

³ This cannot be the Day of Sāḥūq mentioned in the *Kāmil* of Ibn al-Athīr, I 483, which was long after 'Abid's time, and between Dhubyān and 'Āmir b. Ṣa'ṣa'ah; it was probably the fight mentioned in a verse of al-Kumāit's quoted in Bakrī 787¹⁰, in which the two chiefs of Kindah called "the Two Falcons", *al-Ajḍalūni* (see *post*, No. XVII, 7), were slain.

⁴ The meaning of the word مُنْبَـطٌ is not known: the reading may be corrupt.

- (12) Nay, there is no avoiding the encounter of noble knights
— when they are called to an alarm, at once they ride forth.
- (13) High-nosed are they, and the sheen of their helmets' crests
is like a fire kindled on a tall mountain top;
- (14) There bear them white camels whose saddle-straps creak,
with deep-sunken eyes, as walk forth a herd of white oryx.
- (15) They have taken with them in their saddle-bags mail-coats of iron,
and among them are steeds led alongside, with white patches in their
sides (where the rider's heel smites),
- (16) All of them with well-knit muscular backs, slender of leg,
rendered lean and spare by long leading and weariness;
- (17) And many a fleet mare, like a wolf spare and thin,
bestriden by a lion with thick strong neck, and shoulders broad and stout.
- (18) And truly in time gone by we have lighted in al-Jifār for Dārim
a fire whereof the birds of ill-omen croak their rede.
- (19) And long ago in an-Nisār we made ready for ‘Āmir
a Day there for them most grievous, full of disaster;
- (20) Yea, we gave them to drink of a bitter cup
wherein was poison well steeped — they must quaff it!
- (21) With a host full of clamour — the place was too strait for them:
their eagle ¹, on the head of a lance, fluttered like a tumbling bird.
- (22) And in sooth news came to us from Tamīm that they
were sore distrest and wrathful at the slain of ‘Āmir;
- (23) Be thy father's nose rubbed in the dust! — I care not:
a light thing is it to me that they are not content.
- (24) And that morning that our horse came down on al-Jifār with lips drawn
back for fight,
their vanguard with forelocks flying, lean and spare of limb —
- (25) When they saw us — and already the javelins were in their midst,
and the horses now showed forth, now were hidden in the welter of dust —
- (26) They turned and fled, and our steeds wheeled in their tracks,
driving their rout, and we set upon them with the sword, and they
came together again.
- (27) Ask concerning us Ḥujr son of Umm Qaṭāmi, what time
the thirsting tawny spears day-long made sport of him.
- (28) Patience for what was done in the past by our confederates
— musk ² and washing of the heads with mallow mixed together.

¹ *I.e.* their standard.

² *I.e.* the perfumes used at funerals, and the washing of the corpses for burial.

- (29) Let him bewail them whose women without ceasing
on the day of battle cry — “Where is now our refuge”?

III.

A fragment, containing first the description of former abodes where the poet had accompanied with Mayyah. Notice the reference to painted parchment from al-Yaman in v. 6. Then follows (7—12) a description of a camel journey, ending in a watering-place at Linah, a famous locality for wells and springs (Yāqūt IV, 375—6).

- (1) Empty of Mayyah are the torrent-beds of Khabt,
and Lubnà of Faihān, and the water-courses of the foot-hills,
- (2) And al-Quṭabiyāt, and ad-Dakādik, and al-Haij,
and the upper part of its hollow plain of soft sand,
- (3) And al-Jumud that guards the path from crookedness¹,
and the flats of the long sand-stretches, and the rolling dunes,
- (4) And aṭ-Ṭalb, and the margin of Tabālah, — no sign
of the Friend there — what have they done with her?
- (5) What the burying winds have left of her traces,
and the years now spent that have sped so swiftly away,
- (6) Is like the finest painted parchment², whose makers spared no pains,
on pictured boxes of al-Yaman, or the painted sheaths of swords.

* * * * *

- (7) Brave camel of mine! I arrayed her in saddle
and girth-straps — spare her frame, great as a male;
- (8) She speeds swiftly through deserts and waterless sands,
what time Canopus glows, bursting suddenly on my sight.
- (9) Good luck to her and her fellow³ who bears her company!
he hurries through the land, desolate as it is, and the way unknown.

¹ *I.e.* acts as a way-mark so that the traveller does not go astray.

² The word **قَصِيرٌ** properly indicates the painting, or perhaps embroidery, in the parchment, rather than the parchment itself: see ‘Alqamah’s verse in Bakrī 505⁵, and an-Nābighah XVII, 5 (Ahlw. reads **قَصِيرٌ**, but LA XV, 389¹² **قَصِيرٌ**); the *sawānī* are always women (Nöldeke).

³ *I.e.* himself.

- (10) He brought her down to drink at Līnah, but on the way thither
no salt pasture did she find — mountain brooks feed its spring ¹.
- (11) God send blessings on its water, and on that
which shines in the sun thereof as though it were honey:
- (12) Water in an over-curving rock, that is safe from the well-picks ²
— a mountain defends it in the midst of a wilderness.

IV.

Vv. 1—5 are the usual introduction; the next section of the poem begins abruptly, and probably something has dropped out between vv. 5 and 6.

Vv. 6 to 20 are addressed to Imra’ al-Qais. Twice ‘Abid refers to lamentations by Imra’ al-Qais over the slain of *Asad* — here (v. 7) and again in No. VII, 3; this point is not explained in the traditions regarding the death of Ḥujr and the pursuit of vengeance by his son. The death of the Prince is described (8, 9), and the host of the slayers (10—17); they have routed Kindah (18). Imra’ al-Qais has given out that he will seek help from Cæsar (19), at which the poet shouts his defiance (20).

- (1) Now has Kubaishah gone to dwell in the hollow of Dhāt Ru’ām,
and effaced are her camping-places in the lowland of Barām;
- (2) All her landmarks are blotted out, and the tearing winds
and the long lapse of days have swept away her traces
- (3) Until they have dispersed them utterly — these, and the many thunder-clouds,
gleaming with lightning flashes, their rumbling never still;
- (4) An abode where now the large-eyed wild kine ³ graze quietly:
they roam through its pasture-places together with the gazelles.
- (5) Yet time was when there dwelt there one the moisture of whose lips
was like a clear pool of water among rocks, the best of it mixed with wine.

* * * * *

- (6) O thou that threatenest us with terrors because of the slaying of thy Chief,
Ḥujr — thy hope is but an empty dream!
- (7) Weep not for us in thy folly, nor for our lords —
turn thy cries and tears towards the son of Umm Qaṭāmi ⁴,
- (8) Ḥujr — the morning that our spears pierced him one after another,
in the low ground between the waterless plains and the hills;

¹ or — “between her and it are mountain-brooks”.

² *I.e.* a natural spring, out of rock too hard to be dug with picks: its water therefore is pure and fresh.

³ See *ante*, p. 19, note ².

⁴ See al-Ḥārith, Mu’all. 78.

- (9) The shafts moved up and down in the thrust, all pointed at him,
some aiming, others withdrawn, covered with blood;
- (10) And the horses stood there over him, as though they were
tall palm-trees, their fruit far out of the reach of the gatherers¹ —
- (11) Horses that vie one with another in speed, bearing against the reins, with
teeth displayed,
carrying on their backs a company of champions great in stature,
- (12) The vanguard of a host mountain-like, whose dust floats not away,
helmeted all, bristling with steel, a mighty concourse.
- (13) Therein are mail-coats of iron, and bows of *nab*^c wood, kept with care
for the time of need, straight spearshafts, and keen swords.
- (14) Yea, verily they slew them²; and how many a lord
and mighty chief have our horses trampled under foot!
- (15) When the straightening-iron grips the shaft of our spear,
it springs back — and then it pursues the best of purposes³.
- (16) We shield from harm all our weak ones, and defend the stranger,
and provide for the needs of the widows with orphan children.
- (17) And we march forth to war, the ever-renewed, whenso it threatens,
and we add fresh fuel to its rising blaze.
- (18) When thou⁴ sawest the hosts of Kindah giving way
before us — and no great nobleness is there in Kindah!
- (19) Didst thou say that thou wouldst seek to Cæsar for help?
— then shalt thou surely die a Syrian, (subject to Rome)!
- (20) We refuse to all men submission to their leading
till we lead them ourselves, yea, without reins!

V.

Vv. 1—5, the deserted dwellings, and memories of those who once lived there. The poet, old, recalls his youth — long journeys on a swift camel (6—8), deeds of valour in warfare (9—12), banqueting and wine-drinking (13—14), love (15—16); gone is youth, never to return! (17—18).

- (1) O home of Hind! there have wrecked it showers continuous and heavy:
in al-Jauw it lies like a precious stuff of al-Yaman, ragged and tattered;

¹ *cf.* Labid, Mu'all. 66.

² *I. e.* the men of Kindah about King Hujr.

³ *I. e.* it wounds him who attempts to straighten it: *cf.* 'Amr, Mu'all. 50—51.

⁴ *I. e.* Imra' al-Qais.

- (2) The winds of summer have passed over it, following one on another,
and have swept it clear of all traces by the trailing of their skirts.
- (3) I stayed my companions there that I might enquire of it,
and my tears, as I stood, soaked through the bosom of my tunic,
- (4) In longing for the tribe, and the days when all of them were there together:
but what right to emotion or longing have those that are like me?
- (5) Already there has come upon my locks the silvering of old age,
and thereon in disgust fair women have bidden me a final farewell.
- (6) Yea, once did I soothe my cares, whenas they came upon me,
with a stout camel, like an anvil in hardness, swift of pace;
- (7) Lightly she travels with the saddle-trees, fleet of foot is she:
straight goes she through the hot noontide, ambling and trotting on;
- (8) Lumps of flesh have been cast upon her, as it were, on either side:
she is like a lonely wild bull in al-Jauw that sweeps the ground with his tail.
- (9) Enough of this! many the war wherein I have borne my part,
until I have caused its fire to blaze up with my kindling,
- (10) Beneath me a mare, strongly-built, short-haired, mighty of limb,
swift as an arrow which a strong bowman sends forth from his hand.
- (11) And many the captain of a closely-gathered host, bristling with teeth¹,
bright with armour, in mail-coats, with many brave champions,
- (12) Whose body I have pierced with my lance, and he has swayed and fallen,
as bends and falls a bough cut through of a soft-wooded jujube tree.
- (13) And ofttimes the wine, in fragrance like broken pieces of musk, —
long time has it spent in the wine-jar, year after year passing by —
- (14) Have I quaffed in the morning before the Dawn shone forth to our mirth,
in the tent of a man rich in bounty, pouring it freely to all.
- (15) And many the damsel, large-limbed, like a hind of al-Jauw, soft of skin —
the dew of her lips was as though it had been mixed with potent wine —
- (16) Have I dallied with for near half the night, and she with me,
and then departed, with her love fixed deep within my heart.
- (17) Ah! gone is Youth, and has sworn that ne'er will he visit me more,
and hoariness has taken his place in the locks that fall on each side;
- (18) And hoary hairs are a shame to the court where they come to dwell²
— yea, goodly the full black locks that were mine in days gone by!

¹ *I. e.* weapons.

² *Cf.* No. I, 6.

VI.

A vivid picture of a storm. It is worth while to compare this, in its language and imagery, with the greatly-admired description in XXVIII, 6—15 (the latter disputed with Aus b. Hajar). In both the cyclonic movement of the air before and during the storm is noted; here the East-wind (صَبَا) rolls the clouds together, and the gusts are compared to the strokes of the herdsman's hands on the she-camel's udders to promote the flow of milk; till, when the clouds are full and ready to pour down, the South-wind (جَنُوبٌ in v. 6: يَمَانِيَّةٌ in XXVIII, 4) comes and gives the needed impulse (cf. v. 5 with XXVIII, 10: the phrases are the same). In both the image of the camels is brought in, but in the more elaborate piece, XXVIII, 12—13, they are connected with the thunder rather than the rain. The likeness in treatment is striking, and inclines us to believe that XXVIII is rightly ascribed to ‘Abid. See more *in loco*.

(Original metre imitated)

و-و-و- | و-و-و- || و-و-و- | و-و-و- | و

- (1) May the cloud pour down on Rabāb its rain,
with the thunder rumbling amid the flashes!
- (2) Black is its mass by the Eastwind rolled,
in the early night, and the strong gusts stroke it,
- (3) As the herdsman strokes his she-camel's dugs,
till the gathered rain fills all the udders.
- (4) And it draws anigh with its fringe of white ¹
lighting the scrub which its flashes kindle;
- (5) Until no more can its strength uphold
the abounding burthen of pent-up waters.
- (6) There blows behind it a gentle breeze
from al-Yaman, thrusting the mass before it;
- (7) Then loosed the South all its water-spouts ²,
and it pours the flood from its rifts wide-opened.

VII.

Another poem of defiance addressed to Imra' al-Qais, in much the same terms as the first (No. IV). The same phrases recur (cf. IV 16 and VII 5). From the defeat of Kindah

¹ Reading with al-Qāsi رِبَابٌ.

² The word is that used for the spout of a water-skin.

the poet passes to other glories of his tribe — their resistance to Ghassān (8—9), and defeat of Hawāzin (10—11). Again Imra² al-Qais is threatened (13—16), and boast is made of luxurious wine-drinking and banqueting (17—18), not to be equalled by any other tribe (19). Vv. 20—25 are the same boasts over again, in general terms, no names being mentioned.

- (1) O thou that threatenest us, for the slaying
of thy Father, with vile abasement and death,
- (2) Dost thou say that thou hast slain
our Chiefs? a lie, a false deceit!
- (3) Why dost thou not spend thy tears for Ḥujr¹
son of Umm Qatāmi, not for us?
- (4) Yea, we, when the straightening-clip bites
the head of our spear-shaft, back we spring²;
- (5) We defend our honour: and some there be
that fall, weaklings, worthless, between this and that!
- (6) Why askedst thou not the hosts of Kindah,
the day they turned their backs — “Whither, whither away?”
- (7) The days when we battered their skulls
with our keen-edged swords till the blades were bent?
- (8) And the hosts of Ghassān, the kings,
our horses reached them, worn and spare with travel,
- (9) With their flanks drawn in through want of food
after toiling through long journeys and weariness.
- (10) And in time past they have met in battle Hawāzin
with spear-shafts athirst till they were sated;
- (11) We lifted over them, under the dust of battle,
our Mashrafi³ swords, shouting name and lineage.
- (12) Yea, these are we! Gather then thy hosts —
gather them and hurl them on us!
- (13) And know thou that our noble steeds⁴
have sworn that they will not pay the debt thou claimest.
- (14) Already have we plundered what thou hadst taken
under shelter; but none robs what we keep safe.
- (15) So far well! but if the spears of my kin
could get power over thee, they would not be held back
- (16) Until they reached to thee — a reaching!
a custom of theirs when they shape a purpose!

* * * *

¹ cf. IV, 7.

² IV, 15.

³ A standing epithet of swords, explained in different ways.

⁴ Constantly in the old poetry the steeds are named where the riders are intended.

- (17) We bid up the price of all old wine,
strong and fragrant, whiles we are sober;
- (18) And we hold of no account, in pursuit of its delights,
the mass of our inherited wealth, when we are drunken.
- (19) The builder cannot attain, although he raise
his pillars high, to the height we build.
- (20) How many a chieftain have we laid dead!
how many a wrong have we hurled back with scorn!
- (21) Yea, many a lord of a mighty clan,
great in his bounty, have we dashed against;
- (22) His eagles¹, under the shadow of other eagles²,
made for the battle-field whither we too wended;
- (23) Till we left him lying, a mangled corse,
the prey of wild beasts, after we had passed on.
- (24) And many damsels, fair as statues,
with large black eyes, have we taken captive.
- (25) Yea, by thy life! our confederate
suffers no wrong while he holds by us.

VIII.

A fragment containing the opening of an ode, with several phrases which, later, become the stock language of poetry; *cf.* v. 4 with No. X, 1, and with Zuhair, *Mu'all.* 7 and many other like passages; and the comparison of camels bearing ladies' litters to ships in v. 5 with Ṭarafah, *Mu'all.* 3. The mention of *Jewish* sailors in v. 6 is interesting. In the morning the poet (v. 7) rides forth, like Imra' al-Qais (*Mu'all.* 53) before the birds are astir. His steed in its swiftness is like an oryx (8—10), started at the best of its speed by hunters who beset it with their dogs (10—11). He recalls his feats of arms and the champions he has slain (12—14).

(Metre imitated, though not exactly followed)

— — — | — — — | — — — | — — — | — — — | — — — | — — — | — — —

- (1) Sulaimà has left thee, and thy heart bears an aching wound,
and nothing there is to ease the longing that fills thy breast.
- (2) Whenas thou tastedst her lips, thou wouldst say — the sweetest wine
— wine ladled forth from the jar — men trail their skirts that drink —
- (3) Mixed with the pure rain of heaven, in vessels of silver wrought:
— high is the price men bid for it, gain to the merchants great.

¹ *I. e.* his banners: see II, 21.

² Here is meant the birds of prey: see Nābighah I, 10—12.

- (4) Consider, O friend! dost thou see aught of ladies camel-borne?
of al-Yaman their race: at dawn they started or eventide;
- (5) They show like to ships that sail the billows of stormy seas:
wind-smitten, they bend as they stem the waters of Tigris stream;
- (6) Their sides overhang deep gulfs, and over their bulwarks lean
the sailors — of Jewry they, of fair skin, with ruddy hair.

* * * * *

- (7) And oft did I go forth at dawn, or ever the sandgrouse drink,
my fellow a trusty steed, a strong swimmer, broad of breast;
- (8) When stirred by the touch of my heel, he flies like an antelope
smooth-skinned, fed strong by the pastures started by early rain;
- (9) Alone has he¹ grazed clay bottoms starred with the springing green:
when others would race with him, he leaves them all far behind.
- (10) Then rises a band ambushed at dawn, and upon his track
they set on their dogs, well trained to follow the quarry² close.
- (11) When fears he their fangs, forth puts he all his reserve of speed,
and flies on his slender shanks, his thighs built to bound amain.

* * * * *

- (12) And oft did I leave on ground the champion who met my spear —
a wound in his breast spouts blood, above where the belt goes round:
- (13) The red stream will not be stanchèd by fingers that strive to help:
though after the first full flood the oozing is slack and slow.
- (14) When comes a pale crowd of gazelles³ to tend him as prone he lies,
a cry of despair outbreaks from each as she sees his plight.

IX.

Like I and XVIII, the opening of this poem is not concerned with sentimental longings for departed loves, but with stern fact. The poet recalls his comrades of old who have fallen before the arms of Ghassān, and their wasted home. The place named is that of No. I, Malhūb; dear friends and brothers dwelt there (2 and 7), maidens kind and fair (4); many were the revellings with music and song (5, 6). Then he praises the deeds of old: his horse (9—10), his mare (11), his camel (12—15). All is vanity (16). Vv. 8 and 16 repeat the language of I, 14, 24.

¹ *I.e.* the antelope.

² Read يُسَبِّحُ for يَسْبِيحُ; see 'Āmir, frag. 5³ (p. 154).

³ *I.e.* his women.

- (1) I pondered on thoughts of my people, the kind ones who dwelt at Malhūb,
and my heart was sore for them, overwhelmed with sorrow;
- (2) I remembered the men of good deeds, liberal, generous givers,
masters of short-haired thoroughbreds, men of piety and goodness.
- (3) And as remembrance filled me, the tears streamed ceaselessly
like a water-runnel watering the seed-plots of one who has come to decay.
- (4) Yea, many the tent from whose chambers the scent of musk floated forth,
have I entered, mayhap in secret, mayhap as an open wooer;
- (5) And many the songstress whose voice the wine had rendered hoarse,
who sings to the strings stretched over a hollow curvèd lyre,
- (6) Have I listened to with companions, all men of noble race,
who count themselves bound without stint to give to all seeking help.
- (7) And many the generous youth, more sure in his stedfastness
than a sword, one seemly of speech, have I taken as my brother.
- (8) And now all these things are gone, and I am left to mourn
— nay, what man on earth is there whose hopes are never belied?
- (9) Time was I rode forth at dawn with a company, mounted on a fleet she-camel,
with a thoroughbred horse by her side, swift as a wolf, short-haired,
- (10) A bay, like an antelope of the sands, clear of skin,
with wide rims to his hoofs, broad-breasted, no mean strain in him.
- (11) And many the host of horse like flocks of sandgrouse have I captained,
with a mare light of foot as a locust, tall in shank and hock.
- (12) And many the desert wherein the owl hooted and the screech-owl shrieked
— terrors beset it whenas the night lay dark thereon —
- (13) Have I passed through on a camel light-red, fleet of foot,
— the saddle-pads slip from her sides, so solid and firm are they;
- (14) A hump she has, towering up, that opens wide the wood of the saddle,
joined to withers that are firmly set, compact with her back-bone.
- (15) When my leg stirs her to speed, thou wouldst think her an ostrich fleeing,
and if she is chidden one day, no fluttered weakling is she.

* * * * *

- (16) Thou seest a man ever yearn and pine for length of life:
but what is long life's sum but a burthen of grief and pain?

X.

Vv. 1—4 give a picture of a moving camp, with ladies who stir thoughts of love (2—4). But the poet is far away from those he thinks of: his camel, like himself, is moved

to yearn after places where both once were happy by the sight of distant lightning, playing over the Hījāz (5—6). But other things have now to be done — crossing the desert instead of plenty of food and rest (7). The march is described (8—10). Perhaps a *lacuna* follows: v. 11, with its rhyme-word the same as that of v. 9, can scarcely have stood so near.

With v. 12 the poet turns abruptly to another theme — his contests with other poets, either on behalf of his tribe or for mastery in the art of verse. Several of the words here are doubtful, though the general sense is sufficiently clear. The passage terminates with a spirited comparison of the poet's self to a lion, whom other lions would like to engage, but, after experience of his prowess, dare not attack (18—20).

The rare rhyme of this poem recalls Imra' al-Qais XXXV, in the same metre and with several of the same rhyme-words; but there is no resemblance in the contents.

- (1) Look forth, O Friend; canst thou see aught of ladies camel-borne
that take their way through Ghumair, with hollows between us and them?
- (2) And riding on the light-coloured camels are girls with swelling breasts,
slender of waist, virgins, friendly in their manners, white.
- (3) Yea, many the tent of maidens who toss the curtain to and fro¹
have I entered, when within was a woman unwed and sick with love;
- (4) And I lent her my love that I might be paid it in turn; in sooth
the incurring of debt hangs heavy on the hands of decent folk.
- (5) And my young camel uttered her yearning cry when a third of the night
was spent:
— her longing was stirred by the distant gleam of lightning in the Hījāz:
- (6) I said to her — “Grumble not thus: for verily an abode
where Hind is far away is nought but hateful to me.
- (7) “Thou hast at hand to plunge into the desert: so gird thyself thereto!
not now as aforetime calls thee pasture and restful ease”.
- (8) So when they² had passed through the home-lands, they set them to face
the toil
of deserts unwatered, wide, with spaces of sand between.
- (9) Already the saddle-girths loosened, and sides that streamed with sweat
let slip the saddle-gear backward, for all that the foregirth held;
- (10) And our troop were like swarms of sandgrouse whose flight to the water-springs
is speeded by fierce hot winds in a morning of burning heat.

* * * * *

¹ Or, perhaps, “shoot glances that assail the beholder from behind the curtain”.

² “They” refers to the caravan of which the poet formed part; it is best to take the verb so, not of his camel only, in view of كُنَّ in v. 10. “Homelands” بِلَادًا, the inhabited tracts.

- (11) And many the stout young fighters above whom I have spread
my cloak as a shelter in sleep when the day-long sun drooped low.
- * * * * *
- (12) Am I not the man to break off a man's speech, when his bitter tongue
spits forth odes, some of them insults, and all of them meant to wound?
- (13) Then do I stay his clamour and choke him with his own spittle,
and he speaks, after I have done with him, with words of humbleness.
- (14) Yea, how many a raging adversary have I handled thus, and left him
after I had spoken, with no power more to sharpen¹ a phrase!
- (15) And I have returned with glory from the contest — for I was given a tongue
sharp as a sword
whereby the clamour of the antagonist is reduced to impotence²;
- (16) I cut therewith the sinews of thy feet, and they were severed,
and after my satire had sped thou hadst no more power to rise;
- (17) I smote thee with notable verses, full of strange startling words,
a blow thou didst cower beneath, and thy heart was well-nigh dead.
- (18) Ye suffered scathe from a lion whose covert few care to seek,
a father of whelps — after battle his teeth let the vanquished heed!
- (19) When he stalks forth, the lions his fellows stand still before him at gaze:
none dares, for fear of sure death, to break against him the peace;
- (20) Yea, one mayst thou see, broken-necked, lying there whelmed in death,
and another, in fear for dear life, fleeing with a gaping wound³.

XI.

This interesting poem offers a very well-supported text (see the notes to the Arabic original). The locality indicated by the opening verses (ad-Dafīn, Dharwah, Uthāl, Dhiyāl), is the same as that of No. XIII, which in subject also agrees with this ode.

Vv. 1—7, the usual introduction, from which the poet turns abruptly to a description of his wife's aversion from him (8—14), which he considers, doubtfully, may proceed either from real dislike, with divorce the object, or from coquetry. If real, it is presumably due to his age and infirmities (13—15). Yet time was when he was acceptable as a lover (16—18). Then he turns to his wife, and exhorts her to leave those who prompt her resentment against him, who, if she elects divorce, will not keep her in comfort, and desire only

¹ This sense of نَحَّصَ is established by its use in *Mufaḍḍ*. 238²¹.

² Reading رَيْبِض as suggested in the note.

³ Lit., "with a morsel of his flesh bitten off".

to get hold of her property (19—21). The dispute seems to have been about a small herd of camels, claimed by a family called "Zaid's people", which he was in favour of letting go: they were not the spoil of warfare, and there was no reason in honour why they should not be relinquished (22, 23).

Then the poet passes on to a passionate rhapsody in praise of youth, recalling his rides on camel and horse, his delight in the chase, his captaining the tribe in battle on a war-mare, and journeys undertaken to distant and dangerous places (24—35); and ends (if the additional verse found in the *Mukhtārāt* is genuine) with a cry at the vanity and emptiness of life (*cf.* IX, 16).

(Metre imitated, with occasional divergences)

⊃-⊃|⊃-⊃-|⊃-⊃-||⊃-⊃-|⊃-⊃-|⊃-⊃-

- (1) Still to see are the traces at ad-Dafīn, and
in the sand-slope of Dharwah, the sides of Uthāl;
- (2) Al-Maraurāt and aṣ-Ṣaḥīfah¹ are empty,
every valley and meadow, once full of people:
- (3) The abode of a tribe whom past time has smitten —
their dwellings show now like patterns on sword-sheaths² —
- (4) Desolate all, save for ashes extinguisht,
and leavings of rubbish and ridges of shelters,
- (5) Shreds of tethering-ropes, and a trench round the tent-place,
and lines plotted out, changed³ by long years' lapse.
- (6) Instead of their folk now ostriches dwell there,
red-shanked, driving on the troops of their younglings,
- (7) And gazelles, that stand like ewers of silver,
bending downwards to tend their fawns by their side.
* * * * *
- (8) This my wife, in her wrath⁴ she seeks to be rid of me:
is it that she desires divorce, or is feigning?
- (9) If thy mind be on feigning coyness, why didst thou
jest not thus in time past, the nights long vanish?
- (10) Fair wast thou as an oryx then, I thy bondsman,
drunk with love, trailing skirts, I sought thy bower.
- (11) So now leave off thy frowning, live with me peaceably
— hope remains for us yet, yet may we be happy.
- (12) But if severance be thy desire, then what more
needs it than to turn elsewhere the breasts of thy camels?
- (13) She will have it that I am old and decrepid,
reft of wealth, and my cousins too stingy to help me,

¹ V. l. aṣ-Ṣaḥīfah.

² See *ante*, III, 6.

³ Reading غَيْرِنَ

⁴ Reading غَيْرِي تُرِيدُ

- (14) Youth's lightness all soured, my hair gone hoary,
not a fit mate for her, the young and mirthful.
- (15) If she finds me now pale, youth's colour vanisht,
greyness spread over brow and cheek and temple,
- (16) Time was when I entered a tent to find there
one slender of waist, soft of skin, a gazelle.
- (17) Round her neck went my arms, and toward me she bent her,
as the sandhill slopes down to the sands below it.
- (18) Then said she — "My soul be ransom for thy soul!
"all my wealth be a gift from me to thy people!"
- (19) Leave the censurers then, and get thee some wisdom:
let not them weigh against me in thy affection,
- (20) Or against all our life together, nor follow
silly preachings intended to cause thee terror.
- (21) Some there be of them niggards, and some mere paupers,
others misers intent to grasp thy substance.
- (22) Leave the herd then to fall to the share of Zaid's people,
in Qutaibāt be they or in Aurāl;
- (23) They were not won in foray, nor did our war-steeds
wear the points of their shoes in driving them homewards.

* * * * *

- (24) O how goodly is youth, the day of the black locks,
when the camels step briskly under the harness!
- (25) When the long-necked steeds, spare like arrows of *shauḥaṭ*,¹
bear the warriors, heavy with arms and armour!
- (26) Oft of old did I fright herds of deer with a prancer
like a young buck in swiftmess, full of spirit,
- (27) Not hump-nosed, nor wont to knock hocks together
— no, his hoofs hammer mightily, quick are his changes;
- (28) Foremost he of a thousand, bearing as burthen
knight in armour and helm, comes home like a picture;
- (29) Swift as straight-feathered shaft of *shauḥaṭ* his onset,
shot with skill by an archer cunning in bow-craft,
- (30) Cutting down deer and ostrich, reaving the camels
of a herdsman who dwells far away from his people.²

¹ A wood used for making bows and arrows.

² The ancient poets boast of their herdsmen going far away from the protection of the tribal encampment in seeking for pasture for their camels; the implication is that their tribe is so great and powerful, and its prowess so terrible, that no one will venture to attack its herds however distant from

- (31) Yea and time was I led the host on a war-mare,
 short of hair, good in hand, to wheel or to race:
 (32) Me she shielded with throat, and I with my spear-play
 shielded her from the lances that men couched at us.
 (33) Oft of old did I traverse deserts and sand-dunes,
 borne aloft on a camel noble and fleet,
 (35)¹ Great of frame, strong and swift, like a wild bull roaming,
 whom a night full of rain has pent in a valley:
 (34) All her flesh I wore down with journeyings ceaseless:
 at the end of our travel she was lean as the new moon.

* * * * *

- [(36) Such was life when I loved it: all now is vanisht
 — all our lives thus sink into ashes and emptiness!]

XII.

Vv. 1—6, the usual amatory prelude. Here the lady gives no encouragement, and the poet in her presence is too much abashed to urge his suit. Notice a simile for her limbs which recurs in the poetry of Imra' al-Qais (v. 6). As convention requires, the poet seeks forgetfulness by roaming far afield on a strong camel (7—10), whose reserve of strength (the fat of her hump) is exhausted by his long travel (10). Then he passes to his war-mare, described at length (11—18), his weapons (19, 19 *a*), and his fellows (vv. 20—22). Notice that Asad is here spoken of by the wider tribal name, Khuzaimah. Another point of contact with Imra' al-Qais is v. 17.

- (1) Whose are the abodes in Ṣāḥah and Ḥarūs?
 worn are they by long desolation — how great a wearing!
 (2) Only scraps left of tethering ropes, and the traces
 like lines of writing faded in a worn-out parchment.
 (3) Fāṭimah's abode in the Spring was in Ghamrah,
 then Qafā Sharāfi, and the Hills of the many Heads,
 (4) In the days when she was heedless of thee — though thou askedst no
 grace of her
 through weakness of spirit: and the worst of all ails is the weakness
 that relapses ever on itself.

head-quarters. Here the herdsman is described by an intensive form, مَعْرَبَةٌ, indicating that he is a long way off from his tribal centre, and consequently an adventurous and valiant man. Our poet, by giving him this epithet of praise, enhances his own credit for attacking him and robbing him of his camels.

¹ Vv. 34 and 35 transposed, as in *Mukht.*

- (5) Yet she led thee captive — a delicate one, the choicest of delicate beauties,
white, shining clear of skin, like pale-coloured gazelles,
- (6) Young and tender, dainty and perfect in all her limbs,
like a papyrus-plant growing among off-sets of palms.
- * * * * *
- (7) Wilt thou not then seek forgetfulness of her love on a great she-camel,
thick of cheek, tall as a plastered tower, nimble of pace?
- (8) Long roaming in the rich spring-pasture has raised her hump high,
and she has grown fat; and it has brought out her last tooth after the
last but one.
- (9) (So strong is she on her feet, that) she seems, when she is started on her way,
to be crushing down the wood and the twigs of the thorny scrub with hoes.
- (10) I have caused her cheerful spirit, and the fatness of her hump, to vanish
by constant travel, and gone are all her pride and wantonness.
- * * * * *
- (11) And many the captain of a host of horse whom I have disobeyed
with a stout short-haired mare, compact of flesh, tall of stature,
- (12) Shaped with legs like palm-branches, in the full age of vigour:
for a year has she been trained, and no ill-luck has come.
- (13) And when (the other horses) are toiling on the way, and the last drop of
their water has been almost spent,
and they push along through a waterless desert where is no herbage,
- (14) She keeps the slow-going camels from the level part of the track,
(and makes them travel) the road through the uplands, while they have
no spirit of refractoriness left in them.
- (15) When thou lookest at her from the front, she is like a straight spear-shaft
from India, long and slender, pliant, not harsh and dry:
- (16) But when thou viewest her from behind, then is she like
a bottle of yellow glass (round and compact), filled with some perfume;
- (17) And when we go hunting, the blazon of blood¹ (of the slain quarry) is
never dry,
and her breast is ever like the stone on which a bride grinds down her
unguents;
- (18) And when we dash into the herds of camels², her spoil
is the nearest of the troops of camels covered with pieces of hair-cloth.

¹ The Arabs were accustomed to anoint the foreheads and the breasts of their horses, when they had hunted game with them, with the blood of the slain quarry.

² Or, "the close thickets of trees, or scrub."

- (19) This (mare of mine) shall carry me, and a bright keen blade,
 and a sharp spear-head set on a pliant shaft five cubits long —
 [(19a) A trusty shaft from India, with the socket (of the spear-head) at the
 upper end
 stuck upon a knot, like a date-stone, smooth and hard,]
 (20) Among a band of kinsmen that draw sword on the day of battle
 like lions from whom none ventures to snatch the prey.
 (21) Yea, the Children of Khuzaimah know well that we
 are of their best in all fortune, be it prosperous or evil;
 (22) We bring woe to their foes, and our wether butts on their behalf
 with a thrust of his horns that is no mere scratch.

XIII.

As already noted, this poem is a doublet of No. XI, but in a different metre; it has also points of contact with other poems by 'Abid: *cf.* v. 3 with VIII, 4, 5, and v. 5 with XXVIII, 1. The localities named in vv. 1—4 are all in the neighbourhood of Faid, the centre of the tribal settlements (Yāqūt II, 810), on the south-eastern slopes of Mount Salmā.

- (1) Changed are the abodes in Dhu-d-Dafin,
 and the valleys of al-Liwā, and the sands of Līn,
 (2) And the two straits of Dharwah, and the back of Dhayāl,
 — the long lapse of years has outworn their traces.
 (3) Look forth, O Friend — dost thou see aught of laden camels,
 led along as though they were ships sailing on the sea?
 (4) To the left hand they have passed the defile of Rakak,
 and on the right they have turned away from at-Ṭawfī.
 * * * * *
- (5) Lo, to-day my wife spends her time in reviling me:
 she woke up while it was still night to pour out her complaints;
 (6) She said to me — "Thou art old". I answered — "Truly!
 in sooth I have left behind me year after year."
 (7) She shows me signs of aversion in her,
 and rude and rough of speech is she after smoothness;
 (8) She knits her brows and frowns because she sees me
 an old man, with my locks all changed to white.
 (9) I said to her — "Gently! spare a little of thy censure:
 I hold it not fitting thou shouldst treat me lightly.

- (10) "Live with me as long as thou canst, until,
whenas thou wilt begone, depart as likes thee.
- (11) "If to my sorrow Youth has fled and left me,
and my head now is but as withered leaves (?)¹ —
- (12) "Time was when Pleasure was my sworn companion,
though to-day the bond is cut between us.
- (13) "Time was I entered in to tented maidens,
whose eyes were full and black like those of wild kine;
- (14) "They clung close to me now, and now my arms
embraced necks white as robes of the finest linen.
- (15) "And many the dun spear I have couched against
one great in fame, who sees in me true valour;
- (16) "He strives to rise: but there he lies all helpless,
his body pierced through by the thirsty spear-shaft.
- (17) "Whenso his women come to tend their master,
their eyes gush forth with tears, and loud they wail.
- (18) "And many the desert where I have scared the wild kine²,
mounted on a light-coloured camel, swift as a wild ass, neither
fat nor lean."

XIV.

This spirited fragment seems to refer to some encounter between Ghassān and an ally of Asad, perhaps one of the Ṭayyite tribes, in which the leader of the latter had been slain. The poet asks why he had not sought the aid of Asad, as on a former occasion, at the battle on the skirt of Mount Shaṭīb. He describes the host of Asad ready for war (a *lacuna*, apparently, between verses 6 and 7), and mentions a former battle, the Day of Murār, when Ghassān had retired discomfited before Asad.

(metre imitated, with occasional variations)

— — — | — — — | — — — | — — — | — — — | — — — | — — — | — — —

- (1) He called on kinsmen — but ears were stopt to his cry for help:
woe's me — hadst thou only called the men of Asad to aid!
- (2) Then hadst thou called on a folk, true helpers, none of them slack
when blades in hands of the tribesmen glitter like burning brands;
- (3) Had they been thy helpers, good help in sooth had they given, and thou
hadst not been left to a Day that has plunged thy people in woe:

¹ This is the interpretation given in the commentary: but the alternative *lujain*, 'silver, seems to suit the phrase better, though it involves a metrical anomaly.

² Or, with *Mukhtārāt*, "the ostriches;" the latter is more probable, as *jaun* more often means black, the colour of ostriches, than white, the colour of the oryx.

- (4) As we shielded thee on the Day of the skirt of Mount Shaṭīb,
when our foes had the better in wind and in number above our strength;
- (5) Then had they come to thy help with a host that has no peer,
a folk that are famed among men to the furthest limit of fame,
- (6) A host like the blackness of night when they wend to their enemy's land,
that swallow all things on their way, in number beyond all count.
- * * * * *
- (7) Alongside they lead steeds straining the rein and pawing the ground,
like sand-grouse at noontide athirst coming down to a scanty pool:
- (8) Strong-built mares, showing their back-teeth over bridle and bit,
vying with the riding camels, froward, impatient,
- (9) And short-haired horses, the saddles set on their backs awry,
stout in the flanks, full of muscle, humped at the base of the mane:
- (10) So laid they hold of the war Ghassān had raised in their land,
there on the Day of Murār, nor turned for any aside.
- (11) When Ghassān saw thee their chief¹, the bright swords shining aloft,
and all the lances uplifted, as a well-rope straight of shaft,
- (12) Then were they sick of the men of Asad, knowing not how
to handle them; rarely does Ghassān choose the right way to go!

XV.

A poem that well illustrates ‘Abid’s mastery and charm of phrase, which no doubt led to the preservation of so many of his *nasīb* pieces. Vv. 1—7 describe in the usual way the deserted dwelling-places; then with v. 8 the poet assumes that another parting is impending, and exhorts his two companions to await a group of ladies who, escorted by two caravan-leaders, are journeying by (9—10). He joins them, putting his beast, and his companions theirs, to their best pace (11—13), and is rewarded by speech with the fair ones (14—15). The passage ends with two beautiful verses describing the result (16—17); v. 16 recalls Imra’ al-Qais’s language in *Mu‘all.* 8.

- (1) Dost thou weep for a vanisht abode, over traces of tents outworn?
— and is weeping for love-longing the business of one like me?
- (2) These were their camps when the tribe was gathered all together:
now are they a wilderness, save for wildings in an empty land.
- (3) No voices stir there now but the uncouth sounds of the wild,
the cries of the male and female ostriches, dusky herds.

¹ Perhaps we should read ^{وَأَبْدَى} “saw our array”.

- (4) Yea, if Ghabrā' al-Khubaibah has become desolate,
and gained in exchange for our folk other dwellers not equal to those,
- (5) Yet time was I looked on the whole kin dwelling there in content
and happy: but what is the passing of days but change on change?
- (6) After the children of 'Amr, my kinsfolk and my brethren,
can I hope for smoothness of life? nay, life is a leader astray.
- (7) But although they have gone, and departed on their way,
— never will I forget them all my life long, or cease to mourn.
- * * * * *
- (8) Will ye two not stay for a moment to-day, before we part,
— before long distance, and cares, and variance, have sundered us,
- (9) To await ladies borne on camels that travel between Tabālah
and the high land of al-Khall, with the followers trailing after them?
- (10) When I saw the two leaders of the caravan hasten briskly along,
a pang seized my breast that they should depart with a heart so light.
- (11) We raised our whips to our beasts, and they skimmed along with us
— our camels with well-knit fore-legs, swift and fleet of pace,
- (12) Plying briskly their hind-legs, as though behind them lay
deserts trackless, forlorn, where they trotted in the fore-noon haze;
- (13) And they brought us up to the caravan, our beasts the active and light,
the breastgirth securing the saddle, thick of cheek, quick of step.
- (14) Then we bent sideways, and entered on talk with women kind
— above them were hangings of striped cloth of Jaishan, with broi-
dered borders;
- (15) And they turned to us their necks, and the jewels that thereon hung,
with speech that dealt with such things as the careless loves to hear;
- (16) Then was it as though the East-wind had wafted to us the scent
of a bale of musk, so precious that none could pay its price,
- (17) Or the fragrance of lavender by the brook-sides of a mead,
where a plenteous shower in the night has washed away dust and grime.

XVI.

A lamentation over the disappearance from their land of the poet's kin, the Banū Sa'd ibn Tha'labah. It seems a little uncertain whether the poem is by 'Abīd or by a man of the Banū Sa'd ibn Zaid-Manāt of Tamīm, since "the gravelly plain of Rauḥān", spoken of in v. 1, appears to have been in the country of Tamīm; it is mentioned by Jarīr (Bakrī 427^o and 81^o) and Aufā al-Māzini (Yāq. I. 582²⁰), poets of that tribe. Yāqūt says it was

in al-Yamāmah (*l. c.*, line 15). Yet the poem is attributed to ‘Abid by Bakrī, Yāqūt, and al-‘Askarī, and criticized by the last-named in his *Kitāb aṣ-Sinā‘atain* (p. 126). Notice رَجِيَّةٌ شُنَاتَةٌ, “a shower in the month of Rajab” (v. 3), a month of winter (see XIX, 10): the months still had reference to the natural seasons of the year. The reading of v. 8, second hemistich, is uncertain: probably يَجْرُونَ (‘Ask. يَجْدُونَ) is not the original word, which must denote some act happening instantaneously on “*nazāli*”¹ being shouted.

- (1) Whose are the abodes in the gravelly plain of Rauḥān?
worn are they — the destroying hand of time has changed them.
- (2) I stayed therein my camel that I might ask of the traces,
and as I turned away, mine eyes gushed forth with tears —
- (3) A copious stream, as though on a sudden burst from my lids
a shower of rain, such as falls unawares from a winter cloud.
- (4) I thought how had dwelt there my kin, the best of all men not kingly
to the famine-stricken, the wretched, and the captive in sorest need,
- (5) And goodly gamers over the slaughtered camel, what time
the wintry wind was blowing, and the strangers were gathered in.
- (6) But when spear-play was the business that they had in hand,
then dyed they deep in blood the upper third of their shafts;
- (7) And when it was time for the smiting of swords, behold them then
like lions that bend above their whelps and repel the foe;
- (8) And when men shouted — “Down to the foot-fight!” then did they do on
the mail-coats ample, that fall in folds as far as the knees.
- (9) Now I remain — they are gone: and I too must pass away:
change upon change — that is life, and colour to colour succeeds!
- (10) God knows how they came to their end — I know not: all that is left
for me is remembrance of things lost — when and where, He knows!

XVII.

This poem is in a somewhat unsatisfactory condition, and its text has suffered from the long time during which it was transmitted orally. The accusative ذُكِرَ in v. 1 has no proper government. There is evidently a *hiatus* between v. 6 and v. 7. The rhymes in vv. 12, 13 and 14 (all the same word) are not possible. The brief *nasīb* (vv. 1—6) finished, the poet begins at once to boast of his tribe’s prowess in war. The poem is addressed to Imra’ al-Qais (v. 14), and the men whose slaying is mentioned in vv. 7, 8, and 9a were of Kindah; Qurṣ, whose death is alluded to in 9b, appears to have been a chief of Ghas-

¹ “Dismount to fight on foot!”

sān (see note in Arabic text). The defeat of 'Āmir at an-Nisār (vv. 10—11) has been mentioned already (II, 19 ff., VII, 10, 11); where the Ribāb (12*a*) were defeated is uncertain: at an-Nisār they were the allies of Asad. Again 'Abīd returns to the slaying of Ḥujr and others of Kindah (12*b*, 13). Then he taunts Imra' al-Qais with his addiction to wine, music, and song, which makes him unfit to follow after vengeance; while he is dallying, those whom he would smite have time to guard themselves (14—16). He only escaped by flight the fate of his father (17). He is but a poet, full of boastful words, but no fighter (18).

- (1) The tent-traces of Sulaimā are all effaced in Dakādik
and desolate: the violent tearing winds have swept them away;
- (2) They have gotten in exchange for Sulaimā and her folk, since I dwelt there,
ostriches that feed there together, and white gazelles lingering behind
the herd.
- (3) I stayed there my beast, and wept like a dove that mourns as she sits
on a bough of *arāk*, and calls to her fellows that dwell in the grove;
- (4) Whenas she thought on her pain, and moaned with a piteous voice,
on a tree-top, straight from ' mine eyes gushed forth the tide of tears.
- (5) High noon was the time: then, when my passion had spent itself,
I fastened the saddle on the back of a stout camel, high of hump;
- (6) The saddle-trees topped, it seemed, a rough-skinned wild ass, driven forth
by his fellows, who sees the herd coming nigh, and flies at full speed.
- * * * * *
- (7) Yea, our hands it was that slew the twin Hawks, and Mālik, him ²
the dearer of them to thee in thy loss, the dearer in death:
- (8) 'Twas we that pressed home the spear directed at his throat,
and down did it cast him prone, his hips brought rudely to ground;
- (9) And we it was slew among you him whom they called Murrah the good,
and Qurṣ — yea, Qurṣ also was one of those we slew;
- (10) And we it was gave 'Āmir to drink for their morning wine,
as they came on with pomp, keen swords, hung round us for time of need;
- (11) We gripped, as a camel bites, their horsemen, and straight they fled
in frantic rout, and the blood streamed down to their horses' hoofs.
- (12) The day, too, we met the Ribāb, we slew their foremost man,
and Ḥujr — we slew him too, and 'Amr fell eke to our blades;
- (13) And we it was slew Jandal in the midst of his gathered hosts,
and earlier fell to our hand his elder, the ancient chief.
- * * * * *

¹ It is best to take ^{اَلْاَبْرَث} of the poet's eyes, as the dove does not weep.

² Perhaps we should read ^{وَمَلِكٌ اَعْرَضَ مَا}, as Mālik was evidently one of the two "Falcons."

- (14) But thou — a man of light pleasure, of timbrels and singing girls,
 thou drinkest the wine at dawn, at even thou liest drunk —
- (15) Forgetful of vengeance thou, till those whom thou seekest guard
 their breaches, ¹ and sore thou weepest for time and occasion lost;
- (16) No man to win blood for blood art thou in thy daintiness:
 thou knowest not purpose firm, the hand that will help itself!
- (17) And had it not been for thy riding, thou hadst met the fate of those:
 thy swift flight it was that saved thee from that which them befell.
- (18) Day-long thou singest, if only thou canst get a girl to hear,
 as though all Ma‘add ² had come within the cords of thy sway.

XVIII.

A fragment lamenting the destruction (according to the commentary, by Ghassān) of the poet's tribe, Sa‘d ibn Tha‘labah, and their scattering among the other-sub-tribes of Asad; v. 5 is often quoted as a proverb.

- (1) To whom belong the remnants of camps not yet effaced in al-Madhānib?
 — then the sides of Ḥibirr, and Wāhib — in both they have been
swept away;
- (2) The abodes were they of the Children of Sa‘d son of Tha‘labah,
 whom Time has scattered far and wide, Time the destroyer of men.
- (3) They have perished, as others before them have been brought to their end,
 by the teeth of wars, and the Dooms that dog the steps of all.
- (4) How many a clan of our kin have we seen in these camping-grounds,
 before whose vanguard the bands of hostile scouts turned aside in fear!
- * * * * *
- (5) Betake thyself now to thy business, and leave things too hard alone:
 thou art troubled about things vain — for all are passing away.

XIX.

The prelude of a poem addressed to Sharāḥil (v. 16), whose bounty is sought. There are some abrupt changes of theme which suggest *lacunæ*, but on the whole the fragment seems fairly complete, and contains two similes (4—6 and 9—14) of great beauty. V. 2 appears to be intrusive, and the passage would be better without it. The transition in v. 3 *b* is very

¹ *I. e.*, their places open to attack.

² Ma‘add, the collective name of the northern Arabs not of Yamanite stock.

abrupt. In v. 5 supply الغَيْل as the nominative to خَلَا. The account of the bull-oryx in vv. 9—14 is perhaps incomplete, and may have been supplemented by the appearance of hunters with dogs (cf. VIII, 10—11) to cause him to put forth his full speed. Notice again rain in Rajab (v. 10), evidently under wintry conditions (cf. XVI. 3). The mention of snow in verse 14 is noteworthy: Doughty observed snow on the *harrāhs* enclosing the valley of Madā’in Šāliḥ during his stay at that place, and snow is common in the winter in the Syrian Desert, though rare so far south as the land of Asad. In the MS. v. 15 of our text stands between vv. 12 and 13; it has been restored to what appears to be its proper place; but some verses have probably dropped out between it and v. 16.

The Sharāḥil of the poem may possibly be the father of the two Kindite princes called *al-Jaunāni* (‘Amr and Mu‘āwiyah were their names), who were taken prisoners and slain at the battle of Shi‘b Jabalah (See *Naqā‘id*, 407²); this Sharāḥil is described as son of ‘Amr son of Mu‘āwiyah, called al-Jaun, son of Ḥujr ‘Ākil al-Murār; his father and al-Ḥārith, father of Ḥujr the Prince of the Banū Asad, were thus first cousins. The variants to v. 17 show that the reading is uncertain, and the comparison of generosity to lightning among the hills is an improbable one; if it is the right reading the lightning must be taken as the sign of plenteous rain; but the variant given in the commentary is preferable. Mr. Krenkow suggests reading حَمْلَةٌ بَيْنَ الْأَجْبَالِ, which is possible, and has been adopted in our rendering.

Metre imitated.

— — — — | — — — — | — — — — || — — — — | — — — — | — — — —

- (1) Of a truth the morrow shall bring with it its happenings,
and the morning light and the eventide are their time of tryst;
 - [(2) And mankind revile their leader when he has missed the way
to attain success: but he that walks straight is not blamed.]
 - (3) And a man is ever the prey of Fate — unawares it comes
and bears him down. But to Mahdad¹ how shall we say farewell?
 - (4) Like a fawn is she: by the thicket sides it plucks the fruit
the *arāk*-twigs yield, and the herbage crops where the grove is clear;
 - (5) All alone is it as it seeks the water — no sound to fear,
save only where some turtle moans, or a hoopoe calls;
 - (6) There calls the ringdove through the noon on its fledgling brood,
and the youngling comes, now falling, now making good its flight.
- * * * * *
- (7) Our friends, they say that tomorrow’s dawn will see them gone
— yea, thus portended the raven’s croak to us yester-eve;
 - (8) Cut short thy longing for loves departed, and mount a strong
well-fleshed she-camel, one good to travel when others flag;

¹ A rare feminine proper name, perhaps of Persian origin (= Māh-dādh, “gift of the Moon-god”: cf. *Mihrdādh*, *Mithradāsta*).

- (9) On her back it seems as it were beneath my saddle-tree
there sped a bull of the Aurāl hills, going forth alone;
- (10) O'er him a night of the bleakest winter had shed its gloom:
as he stood, the rain poured on, a stream that had no surcease;
- (11) From its icy blast he sought the shelter of friendly trees¹,
but as dawn drew on cold shivering seized upon every limb.
- (12) Lo! how his back shines in the mirk like a pearly² star:
— with the cold and hunger his spine is bent, as it were a bow:
- (13) In a meadow snowed in its hollow bights by the winter storm,
soaked well by showers — no herdsmen venture to wander there;
- (14) In its midst a lakelet, around, the earth with its fragrance sweet,
like a gust of saffron the wind has swept over choicest nard³.
- * * * * *
- (15) If the night be set for thy journey, safe upon her thy road:
if the noon-tide heat be the toil to face, she basks therein —
- (16) To the Lord Sharāhīl, great in bounty to all who come,
like palms fruit-laden, with runnels flowing about their stems;
- (17) Euphrates-like he pours his gifts, and the burden bears
like mountain-masses⁴, unailing ever his generous hand.

XX.

The form of this poem, in which all the 18 verses except one (No. 8) have the article *J* at the end of the first hemistich, is very strange if we suppose it to be the original work of ‘Abid. This phenomenon occurs sporadically in the ancient poetry: *e. g.* ‘Antarah, *Mu‘all.* 29: Zuhair, III, 38, XVIII. 7; but it is, in the longer metres, extremely rare. For this reason we cannot but doubt the genuineness of the piece. Apart from its metrical strangeness, however, and some grammatical artificialities, there is nothing in the contents of the poem to make us hesitate to ascribe it to ‘Abid. The *nasīb*, vv. 1—5, is of the usual character. Then the poet proceeds to glorify his tribe’s feats in war, against Ghassān under al-Ḥārith the Lame (vv. 6—8), ‘Adī, (9) and Qurṣ (10—11): for the last *cf.* No. XVII 9*b*. The concluding

¹ The kind of tree called *‘alā‘ah* — species unknown.

² Reading *ad-durrīyi*.

³ “Saffron”, *‘abir*, or a mixture of saffron with other perfumes; “nard” is put for *malāb*, a Persian perfume also said to contain saffron as one of its ingredients. LA (see Arabic text, note) has another reading and interpretation of this verse, according to which (taking *kaukab* in the sense, not of a pool, but of bloom [see al-A‘shā, *Mu‘all.* 13]), it may be rendered:

“And a fragrance spreads from its wealth of bloom like saffron mixed
by a cunning hand with a perfumed mass of *absinthium*.”

⁴ Reading *حَمَلُهُ يَزِنُ الْجِبَالِ*, which seems on the whole the best choice.

verses (14—18) contain vaunts of prowess generally; v. 16 resembles the saying of al-Akhnas b. Shihāb of Taghlib in *Mufaḍḍaliyāt* XLI, 18—19.

- (1) O my two friends! stay a little while and question
the abode that is fading away of the folk of al-Ḥalāl;
(2) It is like a worn-out robe of al-Yaman, effaced, since thou didst dwell there,
by the rain and the sweeping thereover of the North-wind.
(3) Yet time was when there sojourned there thy fellows,
the firm in holding to thee with the cords of comradeship.
(4) But then their love grew cold, when they resolved
on parting from us; and the Days bring change after change.
(5) Now comfort thyself for their loss with a trusty camel
swift as a lusty wild-ass with his mates, or a buck of the sands.
- * * * * *
- (6) Time was we led, from the hills of al-Malā,
horses like demons, linked to camels by head-ropes,
(7) Lean and spare, entering upon a land unknown,
sand in which they sank, of plain and mountain.
(8) Then we sought out al-Ḥārith the Lame
with a great host like the night, their spears quivering as they rode:
(9) The day that we left 'Adī with the slender
tawny spears piercing him, prone in the place of combat.
(10) Then we turned them¹ aside, with sunken eyes, swift as sand-grouse
when they draw near to the drinking-place after weariness and travail,
(11) Towards Qurs, on the day that there galloped about him
horses slender-waisted to right and left.
(12) How many a chief, leader of a thousand, who rode
a swift swimmer², tall, unfailing in his speed,
(13) Have our swords spoiled, and destroyed his host
— our swords the white, our spears the dun — how many a mighty tribe!
(14) Yea, a country is ours whose strength, the ancient,
from far-off time we have inherited from father's and mother's kin:
(15) An abode in which our fathers have left their traces,
and an inheritance of glory from the first of all days;
(16) No castles are ours therein, save only our steeds,
the short-haired, at home in our tents, that gallop with us on their backs,
(17) Among the outliers of an ancient, high uplifted,
mountain peak wherein is a heritage of glory and renown;

¹ The horses.

² *I. e.* a horse with an action like swimming.

- (18) And we follow the ways of our forefathers, those
who kindled wars and were faithful to the ties of kinship.

XXI.

A fragment consisting mainly of an elaborate *nasīb* (vv. 1—8), with many phrases that have passed into the general stock of poetic language; compare v. 2 with Zuhair, *Mu‘all.* 9, and Labīd, *Mu‘all.* 13. In v. 4 the ladies’ litters, shrouded with brodered linen cloths, are compared to date-palms, the rich dark clusters of their ripening fruit swathed round with linen sheaths as a protection from birds and locusts. In v. 6 Hind’s hands are not tattooed: only women of evil fame tattoo their palms. In v. 8 note the vintner “red of moustache and hair”, perhaps a Jew from al-‘Irāq (cf. the red-haired Jewish sailors in VIII, 6). In vv. 9—11 a storm in the distance is described; v. 10, رَيْفٌ, the firstling of the rain: cf. No. XXVIII, 9. If the poet could but taste its rain he would be in the company of his beloved (cf. No. X, 5); but (vv. 12—14) his way lies elsewhere. “Its tracks like stripes on a robe”: the *burd* or striped stuff made in the Yaman. V. 14: for سَاعَةٌ مَسْمُومَةٌ, “a time of the *samūm* or poison-wind”, cf. يَوْمٌ مَسْمُومٌ in ‘Alqamah XIII, 45.

(Some approach to the rhythm of the original is aimed at)

- (1) Whose are these camels, bridled for a journey before the dawn,
about to start for regions to us unknown?
 - (2) Over their litters are drawn brodered cloths, and carpets twain,
and linen veils pricked out with choicest needle-work —
 - (3) A glow of colour in the morning most wonderful to behold,¹
as though the canopies all were stained with circles of blood.
 - (4) High stand the litters to see like palm-trees laden with fruit,
their bunches blackening to ripeness, swathed in linen sheaths.
 - (5) Within is Hind, she who holds my fevered heart in her thrall,
a white one, sweet of discourse, a marvel of loveliness;
 - (6) A doe she seems of the wild, soft-skinned, of gentle breed:
her veil she draws to her face with a hand that is not tattooed;
 - (7) Meseems the dew of her lips, whenas she rises from sleep,
were a draught of pure pale wine, the flagon sealed with musk —
 - (8) Wine which a crowd bid against each other to buy, long stored
by a vintner red of moustache and hair, most precious of brands.
- * * * * *
- (9) Ho! who will watch by my side the long night through, as I wake
and gaze at flashes that pierce the mass of high-built cloud?

¹ An attempt to render ‘*Abqari*, according to the explanation of *Mukhl.*, q. v.

- (10) The lightning flames, and the rain forth gushes swift on its track:
 below, the firstling, above, long-lasting waters are pent;
- (11) Ah! if but once I could taste the flood that falls from those clouds,
 — a medicine it for a heart sore wounded, cloven with love!
- * * * * *
- (12) Enough! ofttimes in a desert where the guides are astray
 — far are its borders away, its tracks like stripes on a robe —
- (13) I crossed its wastes on a tall stout camel, good as a male,
 swift as a wild ass, and hard as an anvil, no mother¹ of young;
- (14) I force her pace through the sand — no sound² hear'st thou from her lips,
 when e'en the chamæleon cowers, nigh slain by the burning glow.³

XXII.

This and the two following poems, placed at the end of the *Dūcān* without a word of commentary, naturally suggest doubt as to their authenticity. Of the first, all that can be said is that there is nothing in it to make it impossible that it should be by 'Abīd, to whom it is ascribed by Ibn Rashīq in the *'Umdah*: if not by him, it is by a fellow-tribesman of later date. The geographical indications suit the tribe.

Vv. 1—17 contain a long and beautiful *nasīb*. Vv. 1, 2: the Arabs (like the Hebrews)⁴ admired long necks in women, and v. 2 is a playful exaggeration. V. 5: the rendering is somewhat uncertain. In vv. 6—16 the journey of the departing friends is described. Vv. 8—10 tell of the *Qaṭas* or sand-grouse at the watering-place. Vv. 13—15 set forth a vigorous picture of the leader of the caravan. Vv. 18—27 give a fine outline of heroic character and conduct, the ideal which the poet attributes to his tribe. V. 26: notches in a sword are praised as evidence of use in fierce combat: *cf.* *Nābighah* I. 19. V. 27: *cf.* *Nāb.* I. 28.

Metre imitated (see the scheme prefixed to No. XIV).

- (1) Gone are the comrades whose parting pained thy heart as they sped,
 and in the litters gazelles lay hidden, long in the neck;
- (2) The earrings hang o'er a gulf so deep that, were one to fall,
 'twould break in pieces before it reached the ledge of the breast.
- (3) Ah! will the days and the nights return again to our joy
 — the days when Salmā and we were neighbours, partners in love:
- (4) When each was faithful and fain, and well content with his mate,
 nor thought of seeking another, and life was to all most sweet,

¹ Barren she-camels are the strongest. ² Read ضامرة for ضامرة.

³ Lit., "at a time when the *samūm* is blowing, and sends (even) the chamæleon (which ordinarily enjoys and basks in the heat) to take shelter." ⁴ See *Canticles*, IV, 4.

- (5) All things combined in delight — long time had hindered the day,
which Fortune made it her aim to minish, hasten its end?
- (6) My time with them was below the bend of Ramaq vale,
and up the hill-side the litters swiftly sped on their road;
- (7) The pale-hued camels that bore them glided on with their loads,
even as ostriches fleeing, plying featherless legs.
- (8) Then down they came to a water there below on their left,
a waste and desolate spot, with clamouring sand-grouse red:¹
- (9) A noisy crowd as they rose or hopped by the water's brink,
what time the travellers stayed to drink or send on a scout;
- (10) Some, dark of hue², lie outworn by travel close to the pool,
and others, dust-coloured, throng the place, too strait for their need.
- (11) Al-Atwā rises above them as they mount to the right,
and near they draw to the place where tents shall stand, or approach
- (12) The Sand-grouse Meadows to south of the *sidrah*³-trees of Khiyam,
and al-Mukhtabī: then they cross ad-Dauw, and downward they draw.
- (13) Now lies a waterless waste before them, level and bare;
and into it plunges a Leader, calm in his resolute way:
- (14) His loins well girt, and his shirt upon him ragged and torn,
rough and ungentle of speech, crisp-haired, a masterful man;
- (15) He lays on each of his train the burden of desert and thirst
— swift goers they after noon-tide, nimbly he leads the way.
- (16) Day-long I followed their course, mine eye agaze in its grief,
the eyeball swimming in tears, astrain to trace out their road.
- (17) All things in peace brought together — Fate shall fling them apart!
all life, how tender soever, prone shall lie in the dust.⁴
- * * * * *
- (18) Young men of Asad my tribe, like lions haunting the brake
— no stint is known to their bounty, none goes poor from their hands;
- (19) Fair-skinned, a smile on their face, their calmness⁵ beats folly down:
but when they burn with the flame of wrath, the Earth is afraid.
- (20) Whom Pride uplifts in his fury, down they force him to bend:
but bending falls not to them whenso they rise up in pride.

¹ As noted in the Arabic text, "red" is not an appropriate word for the sand-grouse: see v. 10; some other adjective must have originally stood here.

² The Arabs distinguish two kinds of sand-grouse, the *Jūnī*, of dark colour, and the *Kudri*, or dust-coloured.

³ *Sidrah*, a species of lote-tree, *Rhamnus spina-Christi*, Linn.

⁴ Literally: "shall be wrapped in a shroud with spices and perfumes for burial."

⁵ *Hilm* is a difficult word to render: it connotes a wise patience and forbearance joined with power; see Lane, s. v. The quality is ascribed to God in the Qur'an.

- (21) They clear away care and grief with counsel prudent and just,
when minds are filled with distress, and ways are doubtful and dark.
- (22) Their word decides all disputes: their nature knows not to change:
their promise fails not when pledged: no crooked speech is theirs.
- (23) The wretched finds in their tents a plenty freely bestowed:¹
most generous are they to him who wanders, waif of the Night:
- (24) Bitter to meet in the battle: keepers they of their word,
when many a covenant falls unheeded, unfulfilled.
- (25) Grave are their tempers, and staid, when council gathers the tribe:
their armour ever is ready, spears and ropes for the steeds,²
- (26) And swords of price, in their edges notches, record of fame
in battle, yea, and the hands in time of need quick to give.
- (27) They deem not wealth will endure, nor lacking: each has its day,
though headstrong short-sighted folk think thus in their foolishness.

XXIII.

This poem is of doubtful authenticity. The elaborate picture of a storm in vv. 1—7 contains, it is true, several words used elsewhere by ‘Abīd in a similar connexion, and this is probably the reason why the poem was attributed to him by those who recorded it; *e. g.* نَلَمَ in v. 2; *cf.* XXVIII, 14, نَلَّحَ; تَنَجُّجٌ *id.*: *cf.* نَجَّجَ in VI, 7: مَكْفَهْرٌ in v. 3, *cf.* XXI, 9. But on the whole the picture wants the definiteness of the other passages, and it has no proper names to mark the locality as is customary; there is a heaping-together of high-sounding words which savours of over-elaboration. Some of the words used are (as not unfrequently happens with a difficult rhyme) of doubtful reading and application; see the note to vv. 6 and 7.

Then follows a curious and almost unique passage, vv. 8—16, in which the poet compares his dexterity in “swimming the seas of verse” to the movements of a great fish in transparent waters. This passage is old, because it was well-known to Jāhīḍ (159—255 H), and most probably led to the choice of the word بَحْرٌ, *sea*, to indicate metre in the language of prosody established by al-Khalīl (100—175 [or 190]).³ Several of the words here also are of very doubtful meaning, and the alliteration in some of the lines (*e. g.*, v. 15) is not like the style of the ancient poetry.

Vv. 17—24 contrast the poet’s care for his good name with the shameless greed exhibited by his competitors, some particular one of whom appears to be satirized in scathing language; on the other hand, it is possible to take the passage as of general application,

¹ Literally, “Mixing the destitute of them with the well-to-do.”

² The Arabs on an expedition led their steeds by ropes alongside the camels on which they rode until the place of battle was reached, when they mounted the horses.

³ See more on this subject in the *Zeitschrift f. Assyriologie*, XXVI, pp. 388—392, (Goldziher-Festschrift).

contrasting the honourable poet as a class with the parasite, also as a class. The situation depicted here seems to be that of town life: *cf.* v. 20 — “at rich men’s gates a burden than lead more grievous”, and the “gate-keeper” of v. 21; ‘Abīd was a nomad, though he may have frequented courts of great men in the settled country, beyond Bedouin Arabia, and received gifts from them. Yet see *contra* Zuhair IX, 27.

(Original metre imitated)

— — — — | — — — — | — — — — || — — — — | — — — — | — — — —

- (1) I watched through the night the flashes that lit the towering
high-piled cloud-masses filled to the full, nigh bursting:
 - (2) The heavily-burdened wombs of the fruitful waters,
that spout forth rain from many a rift of blackness:
 - (3) The mists built up in darkness unfathomed, rain-drops
that carve deep caverns¹ when they are cast to earth-ward.
 - (4) The mass grew one, compact in an even surface,
and poured forth rain in streams from its clefts, unstinted;
 - (5) Like night in its gloom it swept over all the champaign,
one blackness, or like the sea with advancing billows.
 - (6) It seemed, when the lightning clove it and flashed and flickered,
as though in the smile of rain-bringing constellations
 - (7) One saw the white teeth flash forth in a sudden gladness
from faces of black-eyed maidens that laugh in joyance².
- * * * * *
- (8) Nay, ask thou the poets if they can swim as I swim
the seas of the art of song, or can dive as I dive!
 - (9) My tongue, in the shaping deftly of praise, or banning,³
and choosing of cunning words, is a nimbler swimmer
 - (10) Than is in the sea the fish that amid the billows
swims bravely, and dives deep down to the depths of Ocean.
 - (11) When he darts forward, see how his sides flash brightly,
and how when he turns the white scales shine and glitter;

¹ The deep holes made in the earth by the falling rain-drops are compared to the hollows (*aḥāḥiṣ*, sing. *uḥūḥiṣ*) made by the sand-grouse in which to lay its eggs.

² The translation offered of vv. 6 and 7 is tentative merely. “Smile”, *tabassama*, is used of lightning in the clouds, and *inkalla* is also an appropriate word for lightning (L A XIV, 116³⁰ #); the *anwā'* (sing. *naw'*) are the asterisms the auroral rising of which is coincident with the season of rain. The literal rendering paraphrased above is — “(It seemed) as though the smile of the constellations therein, when it shone forth from the white (clouds) flashing with lightning, and played in them, were the smiling of white (teeth) that adorns the faces of black-eyed maidens.”

³ *Qarīd* is properly a laudatory ode, while the original meaning of *qāḥṣiyah* (pl. *qawāḥi*) is a satire: see Goldziher, *Abhandlungen z. Arab. Philologie* I, 83 ff. Later Arabic uses *qarīd* for any form of verse other than *rajaz*, and *qāḥṣiyah* for rhyme.

- (12) And how, on the right and left, as he swims, the watching
 shoal of small fry keep close to the smooth rocks' shelter¹ —
- (13) The brood of the sea — no life have they left, if only
 thou liftest them from the wave where they dart and circle.
- (14) But he, if the hand goes forth in attempt to grasp him,
 he slips from beneath it, not to be caught with fingers!
- (15) So swims he, advancing now and retreating smoothly,²
 — and black in the sea are slippery fishes ever,
- (16) The sea's own colour, guarded by scaly armour
 set close as the scales on doublets of mail well woven.
 * * * * *
- (17) And I — by thy life! — refraining myself from baseness,
 I shield with a generous hand the afflicted stranger;
- (18) I honour my father's stock, and I guard my good name:
 I loathe to be counted one of the greedy beggars.
- (19) While thou — at the doors a lick-dish, and yet a miser,
 a beggar before the great, and at home a skin-flint;
- (20) Where victuals are spread more swift than an eagle swooping,
 at rich men's gates a burden than lead more grievous;
- (21) The gate-keeper weeps to see thee approach — "Will no one
 rid me and the door from this unwelcome fellow"?
- (22) And sooth, no wonder were it if he should meet thee
 with blows, and expel thee headlong from out the gateway.
- (23) If I were to place my honour within my belly,
 what refuge were mine against the reproach of all men?
- (24) Nay, were but my legs to hasten to still my hunger,
 "God smite them with palsy"! — thus would I pray, I swear it!

XXIV.

This poem also is open to suspicion. No quotation from it has so far been traced. It uses the rhyme-words of a very different piece, No. XXVIII, though its contents are in no respect similar. Vv. 11—13 contain phrases plainly identical with those of Aus b. Ḥajar,

¹ This rendering also is tentative, and does not pretend to be definitive; it is based on (1) the meanings of مَلَاوِصَةٌ as stated in LA VIII, 357^s, and (2) the verse (13) supplied from the *Asās*, which clearly seems to refer to *small* fishes, as opposed to the big fish described.

² Rendering very uncertain.

IV, 2—4. V. 2 seems to be Qur'ānic in character. V. 4 appears to glance at a vice not prevalent among the nomad Arabs. Vv. 5—6 suggest the luxury of Persian banquets.

V. 7 turns abruptly to deeds of daring wrought in former days. Vv. 15—21 contain reflections upon death which may possibly be ancient: they do not appear to be Islamic. V. 18 makes a reference to the heathen notion (still prevalent among the Tigrē people of Abyssinia) that the souls of dead men became owls, which hooted from their graves so long as their desires (for vengeance or otherwise) remained unsatisfied. V. 19: "Branch of a *ben*-tree", غُصْنُ الْبَيَانِ, is a frequently-used simile for youth and fresh vigour; the *ben* is a tree with a leafy crown, *Moringa pterygosperma*, grateful, like all verdure, in the Desert.

The poem contains two verses resembling other verses of 'Abid's, viz.: 10 = XXI, 13, and 15 = XXVIII, 2; these resemblances may have led to its attribution to him.

(Metre imitated: see for scheme Nos. XIV and XXII)

- (1) Nay, fellow mine, hold thy peace, and stay the tongue of reproach:
let not reviling and evil speech be thy stock-in-trade.
 - (2) I swear — my witness is God, the bountiful Lord of good
to whom He wills, and forgiving, full of mercy and grace —
 - (3) Mine eye looks not to the goods that are not mine with a glance
wherein is covetousness, nor seeks to make them my own.
 - (4) I keep not company with one fair of face, nor desire
converse with him unpermitted: no such thought is mine!
 - (5) When men recline, and their hands send round the circle in turn
pure wine in bowls and in cups, and heads grow hot with the grape,
 - (6) I fear the violent man, the stubborn heart perverse,
but shield myself from the pious and staid with nought but the hand.
- * * * * *
- (7) And ne'er, so long as I live, shall leave me a steed white of flank¹,
stout-withered, fleet in his gallop, not soon yielding to thirst:
 - (8) Or else a filly of race, a swimmer, sprightly of mood,
like to a strip of good cloth that flutters, held between spears.²
 - (9) And many wastes where no way-mark guides through waterless plains,
— the pools we seek far away, dry hollows stretching for leagues,
 - (10) Have I sped through on a camel tall, strong, good as a male,
as wild-ass swift, busy plier of forelegs, eager to go.

* * * * *

(Vv. 11—14 not translated).

* * * * *

¹ Having a white mark where the rider's heel strikes.

² The reference is to a temporary shelter made by stretching a cloak or cloth of *burd*, with the ropes of horses, over spears stuck in the ground. See Ṭufail, *Dīw.* I. 6—9.

- (15) Nay, by thy Fortune, if I should deal too wisely with wealth,
when I am dead, men would give, methinks, scant praise to my skill.
- (16) I buy the praise of the guest by spending, lavish of hand,
my goods, until on a day my corse shall rot in the grave:
- (17) When sped my spirit, full swiftly shall the pillow be set
beneath my head in a chamber deep, dark, ugly to see;
- (18) Or may be on a high hill the owl shall hoot from my tomb,
or may be in a low ground my grave shall look to the sky.
- (19) How many a youth, fair of shape, straight, fresh as branch of the *ben*,
of stock unsullied, of face bright, open, light-hued of skin,
- (20) Have I stood by, I who loved him, yea and he loved me well,
while there apart he was laid in the hollowed side of the grave.
- (21) What are we men but as corpses strewn world-wide in the dust,
whereso thou goest, and wind as vain as the passing breeze?

XXV.

This poem, being much quoted, has taken up a considerable variety of reading and arrangement. It is evidently a mere fragment, and as we do not know the circumstances which led to its composition, it is difficult to gather the precise sequence and import of the verses. It is addressed to ‘Amr, called Abū Karib, a prince of the house of Kindah, who according to the scholion on v. 4 was one of the sons of al-Ḥārith the king, and therefore brother to Ḥujr prince of Asad whom ‘Ibā slew. But the genealogies give only four sons to al-Ḥārith — Salamah, Shuraḥbil, Ḥujr, and Ma‘di-karib. It seems probable that some collateral prince of the tribe is meant: *cf.* Sharāḥil in No. XIX.

Vv. 1—3, the short *nasīb*, which has evidently lost some verses. The nightly phantom of the Beloved, a constant figure in old Arabian poetry, appears only here in the poems that remain of ‘Abīd. V. 2 *a* contains a phrase which has passed into the common stock of poetical language; *cf.* al-Ḥārith b. Ḥillizah, Mfdt. LXII, 2. Vv. 4—12, the address to Abū Karib. V. 10 *b*: *cf.* IX, 2, and XXIX, 2, 3.

(Metre imitated: for scheme see No. XIV)

- (1) The phantom glided among us while we lay in the Vale
from Asmā’s folk: but it came not pledged to visit us there.
- (2) How didst thou trace out the way to men who had ridden far,
through wastes where no water is, ‘twixt plain and heaped sand-hills?
- (3) Nightlong they journeyed and pushed their camels, ready and strong,
to give the best of their speed, like fleet-foot kine of the wild.

* * * * *

- (4) This message carry from me to Abū Karib and his kin —
 a word to spread through the low-land after its upland way:
- (5) "O 'Amr! no man there is goes forth at night or at dawn,
 but wends unseen in his train a Driver driving to Death!"¹
- (6) "And if thou seest in a vale a serpent coiled in thy road,
 pass on, and leave me to face that serpent as I may."²
- (7) "Ay sooth! thy praise shall abound whenas I pass to my death,
 when never living I gained aught kind or good from thy hand!
- (8) "In front, see, waits thee a day to which thou surely shalt come:
 escapes no dweller in towns, no wandering son of the wild.
- (9) "See then the shadow of kingship which one day thou shalt leave
 — can one secure it with tent-ropes, fasten safe with pegs?
- (10) "Nay, get thee gone to thine own! a man of Asad am I —
 the folk that gather for counsel in tents, lords of short-haired steeds.
- (11) "I leave my enemy lying prone and paling to death,
 his raiment bloodied, as though stained through with mulberry-juice;
- (12) "I pierced his body, the while our steeds with forelocks adrift
 bore down, and out from his back a cubit of spear-shaft showed."

* * * * *

(additional verse in *Khizānah* and *'Aghānī*).

- (13) Good shall abide, though the time be long since kindness was done:
 wrong is the worst of all gear to store for journey's use.

XXVI.

Vv. 1—8, the *nasīb*; with v. 4 *cf.* No. V, 4—5. V. 8, 'Āqil, a valley of which the upper part belonged to Ghani, and the lower to Asad, Ḍabbah, and the Banū Abān b. Dārim (of Tamīm): see *Yaq.* III, 589, 17; several other places appear to have borne the name.

Vv. 9—21, a recital of the glories of Asad: 11—13, the slaying of Ḥujr and defeat of Kindah: 14, the defeat of 'Āmir b. Ṣa'ṣa'ah; 15, the encounter with Ghassān (*cf.* II, 19—27; VII, 1—11; XVII, 7—13; XX, 6—11). As indicated in the note to the Arabic text, this poem is intimately related to Imra' al-Qais, No. LI.

- (1) Is it at tent-traces whereof the trench round the tents has become thin,
 scarcely to be seen,
 and at vanisht abodes that thy tears are falling fast?

¹ The image is that of a driver of camels, *ḥadī*, who pushes them on with his voice, sometimes by singing verses to them (*cf.* No. XXII, 13—15).

² This verse has given rise to an apocryphal anecdote about 'Abd and a serpent which will be found in *Jamharah* p. 22.

- (2) Over them the wind has drawn its trailing skirts
for a year, and the dark cloud full of heavy rain has swept them.
- (3) Day-long I stood there (overcome), as though I had drunk
strong pale wine, of that which Babylon has matured.
- (4) But what boots the weeping of an old man among tent-traces,
after that there has come upon him the white hair of old age?
- (5) The place is empty of those who once dwelt there:
since they have gone, no hope is left there of return;
- (6) And yet many times was it Sulaimā's abode —
she that was like a long-necked doe that had lagged behind the herd.
- (7) Why dost thou not forget her by the help of a she-camel strong as a male,
light of colour, with a pad bleeding (through constant travel), of full growth,
- (8) Emaciated by toil? The saddle upon her seems
as though it were set on a wild-ass with his mates, whose grazing-
ground is ‘Aqil.
- * * * * *
- (9) O thou that askest concerning our glory —
it seems thou hast not heard of our mighty deeds.
- (10) If the tale of our Days¹ has not reached to thine ears,
ask, then — thou shalt be told, o asker!
- (11) Ask concerning us Hujr and his hosts
— the day when his army turned their backs, fleeing in affright:
- (12) The day that he came upon Sa‘d in the place of battle,
and Kāhil galloped after his flying horse;
- (13) And they brought his herd down to drink of slender spears,²
(their heads) as though they were points of burning flame.
- (14) And ask ‘Āmir to tell how, when we met them,
there was uplifted over them the thirsty keen-edged sword.
- (15) And the host of Ghassān — we encountered them
with a mighty army whose dust trailed far behind.
- (16) My people are the sons of Dūdān, men of skill
what time War, long barren, becomes pregnant again:
- (17) How many are there among them of mighty lords,
givers of gifts, the sayer also a doer —
- (18) Men whose words are words (to pin faith upon),
their deeds (great) deeds, their gifts (true) bounty,
- (19) Utterers of words the like of which
cause fruitfulness to spring from the drougthy field!

¹ I. e., battles.² A metaphor for a bloody fight: see note in Arabic text.

- (20) Never did they disappoint the seeker who repaired to them,
 nor did the censurer ever hinder their generosity:
 (21) Dealers of spear-thrusts on the day of battle,
 wherefrom the mightiest of champions forgets his prowess.

XXVII.

Vv. 1—10, the *nasīb*: al-Jināb is said to be a place near Faid, the centre of the settlements of 'Abid's sub-tribe Sa'd ibn Tha'labah.

Vv. 11—18, the prowess of his tribe described.

- (1) Whose is the abode that has become desolate at al-Jināb,
 effaced all but a trench and traces like writing in a book?
 (2) The East-wind has changed it, and the blowing of the South,
 and the North-wind that drives along the particles of dust —
 (3) At eventide they visited it one after the other: — and every cloud that
 stayed over it,
 thundering continuously, with heavy masses compacted together.
 (4) The place has become desert: once mightst thou have seen there horses
 trained spare, like demons,
 the offspring of al-Wajih or Ḥallāb, ¹
 (5) And (camels) brought home at evening and sent forth to pasture in the
 morning, and a whole tribe dwelling together,
 and tall gentle maidens, fair like statues, and sumptuous tents,
 (6) And elders famed for bounty and wisdom,
 and young men, the noblest of warriors stout of neck.
 (7) The well-known landmarks of it stirred in me longing,
 what time hoariness took up its abode in the house of youth.
 (8) The dust-coloured gazelles have made their home there: it was
 aforetime the home of plump women, equal in age,
 (9) Modest — among them one tender who took me captive
 with her dainty ways, and stirred the strings of my heart;
 (10) A straight spear-shaft was she from the waist upwards:
 below her girdle her hips were round and full as a sand-hill.
 * * * * *
- (11) As for us, we were all of us shaped for headship —
 who would ever equate the heads with the tails?

¹ Names of celebrated stallions.

- (12) We defend not our wealth with the shield of our honour —
 nay, we make wealth the shield to save our honour;
- (13) And we hold off our foes from us by smiting
 that cuts deep, and javelins that pierce all armour,
- (14) When the horsemen¹ gird themselves in the blaze of battle,
 and the dust mounts up to above their side-locks.
- (15) And with us the horsemen take shelter quickly,
 their steeds heavily laden on back and quarter,
- (16) Hanging down their heads, unkempt their forelocks,
 dispersed on a raid, troop following troop,
- (17) Coming hastening towards us, as if they were trained dogs
 that have heard the voice of their master calling:
- (18) Light of belly, they whinny in pride as they come in,
 having captured booty after booty.

XXVIII.

A famous poem. The prelude may be compared with XIII, 5. V. 2 has the same phrase as XXIV, 15. Vv. 4, 5: "He will be sober — yes! when he is dead." V. 5: graves were dug in places where moisture kept the neighbourhood green: in a *wādī* or water-course this would be most so at a bend.

Vv. 6—15, a much-admired description of a storm, claimed as the work of ‘Abid (against Aus b. Ḥajar) by the mention of Mount Shaṭīb in v. 9, and by the resemblances to other passages of ‘Abid dealing with storms (VI, XXI, 9, 10): v. 6*a* is identical with v. 9*a* of No. XXI. V. 15 anticipates the effect of the storm in starting the greenery everywhere: *cf.* Imra’ al-Qais, *Mu‘all.* 70. It is necessary to transpose v. 8 and to place it between vv. 14 and 15: probably its appearance where it is now placed is due to the frequency with which v. 7 and it are quoted together, as the most admirable verses of the poem.

(Metre imitated: for scheme see Nos. XIV and XXI)

- (1) Night's rest she broke with her railing: no time that for her tongue!
 why didst thou not wait for dawn to ply thy trade of reproach?
- (2) God's curse light on her! she knows full well, in spite of her blame,
 myself, not her, it concerns, my goods to waste or to keep.
- (3) Youth brought us all its delight, and filled with wonder our life:
 we gave not gifts to be paid, nor bought to sell at a gain!
- (4) If I drink wine, if I buy the costly juice at its price,
 the day shall come, never fear, that makes me sober again:

¹ Here and in v. 15 "horses" are used for both horses and riders: see p. 28, note 4.

- (5) Yes, sure enough, in a grave, dug where the valley is bent;
 and swathed in white ¹ I shall lie — white like an antelope's back.
 * * * * *
- (6) Ho! who will help me to watch the lightning flash through the night
 from out a mountain of cloud that shines like whiteness of Dawn?
- (7) Close down, with hardly a break, its mighty fringe sweeps the ground:
 it seems as though he who stands could thrust it back with his hand.
- (9) When first its opening rain enfolds Mount Shaṭīb in mist
 the flashes gleam like a piebald prancing steed in the fight;
- (10) The roar begins at the top: then all below quakes again,
 and straightway loosed is the flood — no more can the burthen be borne.
- (11) Between the topmost and lowest parts one radiance spreads,
 as though were stretched a great sheet, or shone a torch in the night.
- (12) The thunder rolls, as if there she-camels great, of full age,
 rough-haired, their dugs full of milk, yearned crying after their young;
- (13) Hoarse-throated, moaning their cry — trembling their pendulous lips —
 they lead their younglings to feed some stretch of plain in the sun.
- (14) The South-wind blew on its van, and then the full mass behind
 began to pour down the freight of waters pent in its womb.
- (8) Before the rush of its rain high ground and low are all one,
 and he who crouches at home as he who wades through the plain.
- (15) And in the morning the meadows all were green in the light —
 hollows where pools stood unstirred, or brooklets coursing the field.

XXIX.

This poem attaches itself to the story of the slaying of Ḥujr as related by Ibn al-Kalbī, who, in traditions where the Yaman and the Northern tribes come into conflict, is not to be trusted (*cf.* Introduction, p. 4). As noted in the Arabic, it is often quoted. Possibly some of the verses may be by 'Abīd, while others have been inserted by a forger.

In v. 5 the extent of the area said to have been devastated by Ḥujr — the triangle between Yathrib ² (al-Madinah) in the South, "the Castles" — which must be the *Castella* marking the *Limes* of Roman jurisdiction, — in the North, and al-Yamāmah in the East — is far in excess of the region held by Asad, and includes the territory of many other tribes. The mention of the Resurrection in v. 11 points to an origin in Muslim times, while the word "slaves" in the same verse seems to be taken from Imra' al-Qais's expression عَمِيدُ الْعَمَا in his poem LI, 3. The following is Prof. Nöldeke's observation in regard to the

¹ *I. e.*, his shroud: coffins are not used for burial in Arabia.

² The *v. l.* *Yatrab* seems impossible, as this is the name of a place in al-Yamāmah: Bakrī, 850.

piece, written quite independently of the editor's view stated above: "Ob dies Gedicht nicht von einem bitterbösen Gegner der Asad deren berühmtesten Dichter untergeschoben ist? القيامة v. 11 deutet auf einem Muslim als Verfasser."

- (1) Weep, O mine eye, for Asad's sons!
Sunk are they in anguish of heart.
- (2) Once had they tents of leather red,
vast herds of camels, and plenteous wine,
- (3) And short-haired steeds of noble race,
and spears well straightened in the clip.
- (4) Give pause, O King! avoid the curse!
stay! in thy sentence ruin falls.
- (5) In every valley from Yathrib's town,
and from the Castles to far Yamāmah,
- (6) Sounds wailing of captives, or the shriek
of fire-scathed wretch, or the death-bird's hooting. ¹
- (7) Najd hast thou barred to them, and now
in fear they dwell in low Tihāmah;
- (8) Trembling the sons of Asad crouch,
as the dove trembles o'er her eggs:
- (9) A poor nest built she of two twigs
of *nasham* ² and of panic-grass.
- (10) If thou leave them, it is thy grace;
and if thou slay them, it is no wrong:
- (11) Thou art the Lord and Master, thou,
and they thy slaves till the Resurrection;
- (12) Submissive under thy scourge are they
as a young dun camel under the nose-ring.

XXX.

This poem, though so far only found in the modern collection made at second-hand by Abkāriyūs, has in favour of its genuineness the citation of v. 6 (with 'Abīd's name) in LA IV, 322', with a reading containing a rare word ³ for which this passage is apparently the only authority. The *nasīb* (vv. 1—9) has many beauties. The didactic portion (10—28) suits well the conditions of tribal nomadic life in 'Abīd's time; while the last part, in which

¹ See XXIV, 18, and remark in introduction to that poem.

² *Nasham*, a species of tree growing in the mountainous country, of which bows were made.

³ Perhaps تَغَلَّد used of a snake may be related to the Persian غَطَّيْدِن.

Imra' al-Qais is contemptuously mentioned as a rival not yet dead, fixes the age of the poem, if genuine, as before 535 A. D. There are a number of expressions which coincide with Ṭarafah's *Mu'allaqah* (the date of which falls between 554 and 569): v. 1, تَلُوحُ, *Mu'all.* 1; *id.*, صَرَغَدَ, *Mu'all.* 79; v. 3, أُمُّ فَرَقْدِ, *Mu'all.* 32; v. 4, التَّخْمَائِلُ تَرَاعِي, *Mu'all.* 7; *id.*, أَرَاكُ, *Mu'all. id.* البَيْرِيرِ; v. 7, إِثْمِدِ, *Mu'all.* 9; v. 8, *Mu'all.* 8; v. 28, تَرَوِّدُ, *Mu'all.* 104.

Either both poets drew upon a common stock of poetic images and turns of phrase, or one must have copied the other, or used his language as the established idiom of verse. V. 1: Darghad is at the eastern end of the great *ḥarrah* or volcanic plateau now called the *ḥarrah* of Khaibar; it still bears the name (spelt by Doughty "Thurghrud"). V. 4, "in bosky shade": literally, "in the shade of the *arāk*, a shrub or small tree, *Salvadora persica*, and the *gharqad*, a thorny tree, *Lycium sp.*" V. 7: Arab women dust their gums with powder of antimony sulphide (*stibium*) in order to set forth the whiteness of their teeth.

The *nasīb*, 1—9, has been rendered in rhythm imitating the metre of the original (see No. VIII for the scheme). In the rest of the translation no close adherence to rhythm has been attempted.

- (1) Whose are the traces of tents, outworn, in the black plain of Darghad,
that shine like the opening page of a book with its script new-limned?
 - (2) Of Su'dà¹ are they, what time she gave thee her love for thine —
the days when, as oft as we met, the omens were fair and bright:
 - (3) The days when her deep black eyes beamed kind from a shape of grace
like an antelope, perfect in race, a mother, whose fawn stands by.
 - (4) With it by her side she crops the herbage in early morn:
with it, when the heat grows cruel, she shelters in bosky shade;
 - (5) She makes it, in all her herd, the point whereon dwells her eye,
and over it bends her neck whenever they lie asleep.
 - (6) Yea, truly she fixed in my heart a pain that comes back to it
again and again, as rankles a serpent's poisonous tooth:
 - (7) That morn when her face shone forth from out where the curtain hung
— just then, methinks, had she drawn round her teeth lines of *stibium*.
 - (8) She smiled, and her lips disclosed white pearls set amidst the gums,
as though they were camomile blowing on sand-mounds, moist in the sun.
 - (9) For Su'dà I yearn, how long soever the absence be:
life-long for her love shall I thirst like the hovering bird o'er the spring.
- * * * * *
- (10) When thou art one that gives no heed to counsel, nor follows
good advice, nor inclines to the voice of him who points out the right way,

¹ Called here Sa'dah, but Su'dà in v. 9.

- (11) And holds in no respect the blame of the whole tribe,
nor defends it against its enemy both with his tongue and his arm,
- (12) Nor shows clemency towards its foolish ones, nor guards it,
nor strikes down in its defence the insolence of the threatening foe,
- (13) Nor stands for it in the contest of praise, wherein is shown forth
its superiority in the world against another who boasts himself¹ —
- (14) Then art thou not, though thou cheat thyself with vain desires,
one fit for chiefship preeminent, nor near to being a chief.
- (15) By thy life! my partner fears no wantonness from me,
and never do I desert him who gives his love to me;
- (16) And I seek not the love of him who has in him little good,
nor am I too proud to welcome the friend who would seek my side.
- (17) Yea, and I quench the fire of warfare when it blazes up
and has been kindled for nought but folly throughout the land;
- (18) And, on the contrary, I light it up against the wrong-doer who warms
himself thereat,
when his intelligence holds him not back from active mischief.
- (19) And I pardon my client² little offences that cause me anger,
and, on the other hand, I use him with roughness so long as he recognizes not the claims (?) of my stock.
- (20) And whoso among them thinks to do me a wrong, in sooth
he is like one attempting to shatter the topmost peaks of Sindid.
- (21) Yea, and I am a man whose counsel brings life to him who prizes it,
nor am I one who is a novice in great affairs.
- (22) When thou placest trust in a treacherous man
verily thou retest it on the worst of all supports.
- (23) I have found the treacherous man like the camel-plague, dreaded by all his folk,
and never have I considered the trouble of my client as other than
my own.
- (24) Manifest not love towards a man before thou hast put him to proof:
after thou hast tried a man thoroughly, blame him or give him praise.
- (25) Follow not the counsel of him whose ways thou hast not tracked out:
but the counsel of him whose wisdom is known — take that for thy guide!
- (26) Be not slothful in admitting the claims of kinship on thee
in order that thou mayst hoard wealth: but be slow to join thyself
to strangers.

¹ This verse may also be taken as referring to contests for superiority *within* the tribe: one who would be a leader must know how to assert himself.

² Client: i. e. protected stranger, *jār*, for which *maulā* is here the equivalent.

- (27) And if thou hast gotten a gain of glory and wealth of fame,
repeat thine exploit, and add to that which thou hast gained.
- (28) Stock thyself well with provision of this world's goods, for, sure,
in every case such store is the best to make light the way.
- * * * * *
- (29) Poor Imra' al-Qais longs for my death — and if I die
verily that is a road in which I journey not alone.
- (30) Mayhap he that longs for my destruction and sudden death
in his folly and cowardice — shall himself be the first to die.
- (31) The life of him who hopes for my passing hurts me not,
nor does the death of him who has died before me prolong my life.
- (32) The days of a man are numbered to him, and through them all
the snares of Death lurk by the warrior as he travels perilous ways.
- (33) His Doom shall spring upon him at its appointed time,
and his way is towards that meeting, though he make no tryst therefor.
- (34) And he who dies not to-day, yet surely his fate it is
to-morrow to be ensnared in the nooses of Death's doom.
- (35) Say thou to him who seeks things different from things gone by:
“Be ready to meet the like: for lo! it is here at hand.”
- (36) We men who live and the dead of us are but as travellers twain:
— one starts at night, and one packs his gear for to-morrow's morn.

FRAGMENTS.

1.

- (1) Dost thou threaten my kin, while thou hast left Ḥujr
with the raven digging his beak into the black of his eyes?
- * * * * *
- (2) They refused to be servants of kings, and never were ruled by any:
When they were called on for help in war, they responded gladly.
- * * * * *
- (3) And if thou ¹ hadst overtaken ‘Ibā son of Qais,
thou wouldst have been content with safe return instead of booty.

¹ I. e., Imra' al-Qais: the verse has reference to that poet's threats of vengeance: see note in Arabic text.

2.

So he¹ fails at one time, and brings gain at another,
and joins the abused, reviled one to the skilful, clever (or, causes
him to overtake him).

3.

This piece, like most others in the work of Abū Ḥātim where it is found, is a manifest fabrication, destitute of poetic merit. V. 5. The “kingdom of Naṣr” is the royal house of al-Ḥīrah: Sindād was one of its palaces overlooking the Euphrates, or a canal leading from it. V. 6. Dhu-l-Qarnain: see Qur’ān XVIII, 82 ff.: Alexander the Great in the character of Zeus-Ammon. V. 8 is taken straight from the Qur’ān.

- (1) And there shall surely come after me generations unnumbered,
that shall pasture the precipices of Aikah and Ladūd;
- (2) And the sun shall rise, and the night shall eclipse it,
and the Pleiades shall circle, bringing evil fortune and good:
- (3) So long shall it be said to one who wears out the last flicker of his life:
“O thou of long life’s space — hast thou seen ‘Abīd?”
- (4) Two hundred years in full and something over —
twenty have I lived, brought to great age and praised;
- (5) I reached back to the beginning of the kingdom of Naṣr at my birth
and the building of Sindād: and long since has it fallen into ruin;
- (6) And I followed after Dhu-l-Qarnain until he escaped me
by galloping hard; and I almost saw David.
- (7) After this no kind of life remains to be sought for
save life for ever: but thou canst not attain to that.
- (8) And surely both this and that (my life and yours) shall pass away —
everything except God, and His Face, the worshipped.

4.

- (1) Has Wudaik left its place since I dwelt there,
and shifted to where delivers the torrent of Dhāt al-Masajid?
* * * * *
- (2) I have perished: Time has swept me away; the stars of the Wain²
and the bright stars of the Lesser Bear have become my equals in age.

¹ His horse.

² The constellations *Ursa Major* and *Minor*.

5.

This is a patchwork of verses taken from XXV, 5 and XXIV, 21. V. 3 completely spoils the sense of the verse from which it is taken.

- (1) O Ḥārith! never went forth a folk at night or at break of day
but there travelled in their track a Driver driving to Death.
- (2) O Ḥārith! never there rose the Sun and never it set,
but the fated Dooms of men drew nearer the appointed day.
- (3) What are we but as the winds — thou passest them lightly by
below in the dust — and bodies like millions gone to decay?

6.

- (1) O comrade! seest thou the lightning? I watch it through the night,
as the darkness closes in, there in the shining clouds;
- (2) It stayed over a pool below Dhū Raid,
and scattered its rain over [the sides of] Dhu-l-‘Ithyar:
- (3) Then [moved on to] ‘Ans and al-‘Unāb and the sides
of ‘Ardah, and the hollow of Dhu-l-‘Ajfur.

7.

This verse is interesting as a link between ‘Abid and the comparison of lightning, in v. 72 of the *Mu‘allaqah* of Imra’ al-Qais, to the lamp lit by a Christian devotee (*rāhib*) as a guide to travellers by night in the Desert. It may be a verse of the poem to which No. 6 belongs.

It was (or, is) like the lamp of a hermit speaking Syriac,
or the featherless arrow being shuffled by the hand of a player (at
Maisir) by night.

8.

- (1) We gave to drink to Imra’ al-Qais son of Ḥujr son of Ḥārith
cups that choked him, till he became accustomed to defeat.
- (2) There delighted him the drinking of luxurious wine and the voice of a
sweet singer,
and the vengeance which he was seeking for Ḥujr became too hard
for him:
- (3) And that — by my life! — was an easier way to take¹
for him than facing sharp swords, and the points of tawny spears.

¹ Or, drinking place to resort to (for watering camels).

9.

- (1) And when griefs attend thee, [know that] some of them are debts to be paid
 at a future time, and some, debts to be paid at once.
 * * * * *
- (2) And verily assemblies are made resplendent by thy presence: thou art not
 one whose beard covers nearly the whole of his face, nor one over-
 whelmed with fat:
 * * * * *
- (3) But like the sharpened sword of India, brandished by a warrior who comes
 forth as the champion of his side.

10.

This exercise of ingenuity has of course no pretensions to be ancient. A similar contest in verse, said to have taken place between Imra’ al-Qais and at-Tau’am of Yashkur, will be found in the former’s *Diwān*, ed. Ahlwardt, No. XXII (*cf.* LA VIII, 98): other specimens of the style occur in later poetry. Qur’anic wording is visible in v. 4 and v. 16, and modernity in v. 13.

‘ABID.

- (1) What is that living thing that is dead, but revives life by means of its dead:
 toothless itself, what is that which causes to sprout teeth and fangs?
 IMRA’ AL-QAIS.
- (2) That is the barley-corn: watered when it puts forth its ears,
 after long time it begets heaps of grain on the threshing-floors.
 ‘ABID.
- (3) What are they that are black, and white, and yet both of one name:
 man cannot reach up to them to touch them with his hand?
 IMRA’ AL-QAIS.
- (4) These are the clouds: when the Merciful sends them forth on their way,
 He waters with them the dry places of the deserts of earth.
 ‘ABID.
- (5) What are they whose caravans move all freighted with hopes and fears:
 far do they wend to their goal, then return to their place again?
 IMRA’ AL-QAIS.
- (6) These are the Stars, when their places of rising shift through the year:
 I have likened them to fire-brands breaking the blackness of night.
 ‘ABID.
- (7) What are they that traverse a land — no fellow have they on their way:
 swiftly do they speed along, and return not the way they went?

IMRA' AL-QAIS.

- (8) These are the Winds: what time their violent gusts sweep by,
their skirts are sufficient, broom-like, to whirl the dust away.

'ABID.

- (9) What are the afflictions that openly bring to men grief and pain:
more terrible they than a host on march with resistless might?

IMRA' AL-QAIS.

- (10) These are the Dooms: none they spare among the tribes of earth;
the fools they o'erthrow, and they leave not the wisest where they stand.

'ABID.

- (11) What are those ones that outstrip the swiftest of birds with ease:
they will not be humble and mild, though thou bridle their mouths
with steel?

IMRA' AL-QAIS.

- (12) These are the steeds of pure race, on which men swim through the air:
their constant comrades are they in days of strife and alarm.

'ABID.

- (13) What are those that with one bound leap over valley and hill
before day dawns — yet they go no step on their way by night?

IMRA' AL-QAIS.

- (14) These are the Hopes that possess man's heart and make him a king
beneath the heaven, and yet they lift not at all his head.

'ABID.

- (15) What are the Judges that judge without or hearing or sight,
or tongue of men to give sentence, words or eloquence fit?

IMRA' AL-QAIS.

- (16) These are the Balances set by God Most High among men,
the Lord of creatures, to weigh men's deeds whether evil or good.

11.

One of the pieces of verse inserted in the picturesque legend of the death of 'Abid at the hands of King al-Mundhir of al-Hīrah.

- (1) The King of evil intent on his evil Day gave me choice
of cases to choose, each of which flashed death full sure to mine eyes:
(2) As once of old was the choice offered the Children of 'Ad —
yea, clouds wherein no delight or joy to the choosers was hid:

- (3) Clouds fraught with tempest of wind, which, once let loose on a land,
leave all therein like the night that comes before thirst quenched.¹

12.

A beautiful fragment of a *nasīb*, in the shortened form of the *Basit* metre called *Munsariḥ*: - ٢٠٠ - | ٢٠٠ - | ١٠٠ - | ١٠٠ - || - ٢٠٠ - | ٢٠٠ - | ١٠٠ - | ١٠٠ -. The rendering imitates the rhythm of the original. Verse 2 is ascribed to Abū Duʿād of Iyād in B Qut. 123².

- (1) No thunder came from the cloud nor lightning flash:
it rose and spread, giving hope to us of the rain.
- (2) The rain-drops fell from it one by one in a string —
where water finds but a crevice, through it will fare.
- (3) We passed the night, she and I, stayed there on her rugs;
till spread the dawning, her eyes closed not their lids,
- (4) For that 'twas said — ‘After morning march we away,
and all the folk gathered here shall scatter abroad’.

13.

Know this surely — truth it is, no empty word —
only he who shares thy case can help thy need.

14.

Whether this fragment is rightly included in the collection is uncertain: “‘Abdallāh ibn al-ʿAbraṣ” may be some other person.

- (1) I become gentle when the creditor is gentle, and I put him off when he is insistent, until he that slays me will have to take the debt on himself;
- (2) Evening and morning I postpone the date of payment, that he may be weary of me, and be satisfied with getting part of the debt without reaping any profit.

15.

(Metre of version like that of No. XI)

- (1) Steel thy soul whensoever a trial approaches:
Patience teaches the best of skill to the skilful.
- (2) Be not straitened in heart before all thy troubles:
they will clear, never fear, without much scheming.
- (3) Often men are perplexed and plunged in distresses:
sudden comes a relief like loosing of shackles!

¹ A phrase of doubtful meaning: evidently here used for the torment of thirst.

16.

- (1) Bear to Judhām and to Lakhm whenas thou passest their way
— and sooth, to all men a good it is to hear of the truth —
- (2) This word, that ye are our brothers (so stands it in God's book)
when portioned out were the spirits and the kinships of men.

17.

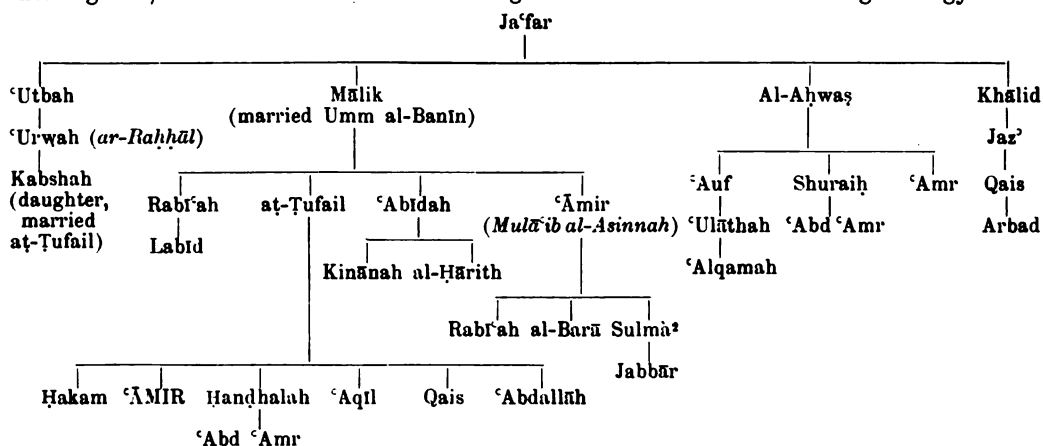
And night-long the gazelles¹ of Rumāḥ about him were lamenting
with bared heads, neither sleeping nor letting others sleep.

¹ *I. e.* his women. *Cf.* No. VIII, 14.

THE *DĪWĀN* OF 'ĀMIR IBN AT-TUFĀIL, OF 'ĀMIR IBN ṢAṢA'AH.

INTRODUCTION.

THE TRIBE of 'Āmir ibn Ṣaṣa'ah, to which our poet belonged, was the most powerful member of the large group called Hawāzin, descended, according to the genealogists, from Muḍar (son of Nizār, son of Ma'add, son of 'Adnān) through Qais 'Ailān. 'Āmir appears, during the time with which our history deals, to have held pretty strongly together, and its various sub-tribes to have acted as a unity in contentions with its neighbours. Its principal subdivisions were Hilāl¹, Numair, Suwā'ah, and the families said to be descended from Rabī'ah by his wife Majd, a woman of Quraish: from this marriage were sprung the powerful sections called Kilāb and Ka'b; to the latter belong 'Uqail, Ja'dah, Qushair, and other stocks with which we are not here concerned: to the former several houses, of which the most notable were Ja'far and Abū Bakr. Our poet was a member of the house of Ja'far, in which, during his life-time and that of the previous generation, the chiefship of the whole group called 'Āmir ibn Ṣaṣa'ah appears, with a brief interregnum, to have resided. The following table shows his immediate genealogy: —



¹ This tribe, in the 11th and 12th centuries A. D., became famous for what has been described as the second Arab invasion of North Africa, which has furnished the matter for a popular romance.

² Also vocalized *Salmā*.

At the memorable battle of Shi‘b Jabalah al-Aḥwaṣ was the chief of the whole tribe of ‘Āmir. He was succeeded in this dignity by his nephew ‘Āmir Abū Barā, called “the Player with Lances”, *Mulā‘ib al-Asinnah*, and he by his nephew ‘Āmir son of aṭ-Ṭufail, our poet. Of the persons shewn in ‘Āmir’s family tree the great majority died in battle. His uncle Rabfah, father of the poet Labīd, was slain at Dhū ‘Alaḡ, fighting the tribe of Asad¹: his uncle ‘Abīdah was killed at Dhū Najab, a year after Shi‘b Jabalah, in conflict with the Banū Yarbū‘ of Tamīm²; his father aṭ-Ṭufail fell at Hirjāb³. Of his brothers, Qais and Ḥakam lost their lives on the Day of ar-Raqam⁴, while Ḥanḍhalah fell at Ḥismā⁵, and ‘Abdallāh was killed at al-Bathā‘ah⁶; his cousins Kinānah and al-Ḥārith, sons of ‘Abīdah, were also slain at ar-Raqam; ‘Abd ‘Amr, son of Ḥanḍhalah, his nephew, died at Badwah⁷. The members of this illustrious family were fully conscious of its eminence; Labīd’s first poem, the *Rajaz* verses with which he discomfited ar-Rabf b. Ziyād of ‘Abs at the court of an-Nu‘mān king of al-Ḥirah, claims the highest place for his stock⁸:

نَحْنُ بَنُو أُمِّ الْبَنِينِ الْأَرْبَعَةِ
وَنَحْنُ خَيْرُ عَامِرِ بْنِ صَعَصَعَةَ
الْمُطْعِمُونَ الْجَفَنَةَ الْمَدْعَدَةَ
وَالضَّارِبُونَ الْأَهَامَ تَحْتَ الْكَيْضَةِ

“We are the Sons of the Mother of the Four:⁹
We are the best of ‘Āmir son of Ṣa‘ṣa‘ah;
We feast our guests on platters ever full,
And smite the heads beneath the battle-din.”

Although the various sections of the tribe of ‘Āmir appear generally to have acted together against external enemies, they were not always without variance among themselves. The traditions tell of quarrels between the house of Ja‘far and that of Abū Bakr, the two principal branches of Kilāb. At the battle of Shi‘b Jabalah the tribe of ‘Abs were under the protection of the former, and fought with them in the great fight; but the position soon after became strained between ‘Abs and Ja‘far, and the former withdrew from the protection of the latter, and put themselves under that of Abū Bakr. Not long afterwards, Ja‘far appear to have seceded from the brotherhood of ‘Āmir in consequence of a quarrel with the Abū Bakr, and to have allied themselves with the Banu-l-Ḥārith b. Ka‘b of the Yaman: they were absent¹⁰ from the tribe on the Day of

¹ See Labīd, *Diw.* (Khālidī) p. 75.

² See Naq. 587¹⁹.

³ See *Diw.* No. XXXII.

⁴ See *Mfīt*, pp. 30—34, and further on; also No. XXIX, vv. 5 and 6. ⁵ See *Diw.* No. XVI A, 6.

⁶ See *BĀthir*, 485, foot. ⁷ See *Frag.* 4. ⁸ Labīd, *Diw.* No. XXXIII 3—6; *Agh.* XIV, 95; *L A IX*, 427¹⁸.

⁹ Or “We are the four sons of Umm al-Banīn”; Umm al-Banīn, “Mother of the Sons”, is a proper name, though no doubt originally implying a title of honour; but when Labīd spoke her four sons were no longer alive, and the second generation were more than four. ¹⁰ Naq. 241⁴; *Mfīt*, 366, top.

an-Nisār, fought not long after Shi‘b Jabalah, when Asad and the Ribāb inflicted on ‘Āmir a disastrous defeat, and took much plunder and many women captives. On another occasion, apparently, a feud with Abū Bakr led to a second exodus of Ja‘far to the protection of the Banu-l-Ḥārith; the story of this is told in the *Naqā‘id*, pp. 532—35. The dispute was eventually composed upon equitable terms, and the return of the Ja‘faris to the parent stock arranged, and ‘Āmir b. aṭ-Ṭufail¹ was a party to the composition. In the *Diwān* there is one piece, No. IV, v. 2 ff, which speaks of Abū Bakr in very hostile language.

The tribe of ‘Āmir held very extensive lands in central Arabia. To the North and North-west were the great group of Ghatafān, consisting of ‘Abs, Dhubyān, Anmār, and Ashja‘; next to them eastwards were the Asad, then a portion of the Ṭayyi‘, and then a corner of the Tamīm, belonging chiefly to the branch of Dārim. The country between the modern ‘Unaizah (‘Aneyza) and ar-Rass must be nearly the meeting-place of ‘Āmir’s land with that of the last three stocks. To the East were Ḥanīfah, in al-Yamāmah² or Central Najd; to the West the kindred tribe of Sulaim, cantoned along the pilgrimage (formerly the main commercial) road from Mecca northwards, and occupying a wide *Ḥarrah* lying North and South which appears to correspond with the “*Ḥarrah of Kisshub*”³ in Doughty’s map. On the South of Sulaim began the *Ḥaram*, or sacred territory of Mecca, with which the lands of ‘Āmir were in direct contact. An enclave in their territory was formed by the oasis of aṭ-Ṭā‘if, a very fertile region held by the tribe of Thaḳīf, and richly cultivated. The ‘Āmir pastures swept round this oasis, and adjoined on the south the region held by the Yamanite tribes of al-Ḥārith b. Ka‘b, Khath‘am, and Hamdān. In this region — Tabālah⁴ and Bishah — the settlements of ‘Āmir were partly intermixed with those of the Yamanites, collectively called Madhḥij.

Mr. Doughty, in his journey from ‘Unaizah (‘Aneyza) to aṭ-Ṭā‘if, marched right through the northern portion of the territory of ‘Āmir, which is now occupied by the ‘Utaibah (‘Ateyba) Bedouins. Many of the names of places mentioned in his travels are the same as those of the sixth and seventh century A. D. The following extracts describe the features of the country (in its summer aspect):

“We are here [at ar-Rass]⁵ on the border of the Nefūd; and bye and bye the plain is harsh gravel under our feet: we reenter that granitic and basaltic middle region of Arabia, which lasts from the mountains of Shammar⁶ to Mecca” (Vol. II, p. 459).

¹ Naq. 535⁵.

² This name, on modern maps, bears a much more restricted signification than in the old geography: see Bakrī 51¹⁸⁻²⁰, 8²ff, etc..

³ Perhaps the *Ḥarrah* of Hilāl may also be included in the modern *Ḥarrat al-Kisshub*.

⁴ Tabālah was celebrated for its rich pastures: see Labid, *Mu‘all.* 75.

⁵ Ar-Rass is a place in the Wādī ar-Rummah, the great water-course of Central Arabia which delivers into the Shaḳḳ al-‘Arab south of Baṣrah: it has cornfields and palm-groves. The name and the site are ancient; see Zuhair, *Mu‘all.* 13.

⁶ Formerly the mountains of Ṭayyi‘.

"From this *mogyil* [*naqīl*, place of midday rest] we journeyed forth through a plain wilderness full of basaltic and grey-red granite bergs, such as we have seen in the Ḥarb and Shammar *dīras* westwards We journeyed on the morrow with the same high country about us, beset with bergs of basaltic traps and granite. The steppe rises continually from al-Qaṣīm to at-Ṭā'if" (p. 460).

Several villages were passed, and then — "On the morrow we journeyed through the same high steppe, full of sharp rocks, bergs and *jibāl*, of trap and granite. At noon we felt no more the fiery heat of yesterday, and I read in the aneroid that we were come to an altitude of nearly five thousand feet, where the bright summer air was light and refreshing. . . . At our right was a considerable mountain of granite, Tokhfa¹. Our *mogyil* [*naqīl*] was by the watering el-Ghrôl², in a hollow ground amidst trap mountains: that soil is green with growth of harsh desert bushes; and here are two-fathom *golbân*³ of the ancients, well steyned; the water is sweet and light" (p. 461)⁴.

"This high wilderness is the best wild pasture land that I have seen in Arabia: the bushes are few, but it is 'a white country', overgrown with the desert-grass, *nussy*⁵. . . . Everywhere we see some growth of acacias⁶, signs doubtless of ground-water not far under" (p. 462).

[Mr. Doughty thought that this country lay "in the border of the monsoon or tropical rains, which fall heavily in the early autumn, and commonly last five or six weeks at at-Ṭā'if".]

"We rode in the afternoon through the like plain desert, full of standing hay, but most desolate: the basalt rocks now exceed the granites. And already two or three desert plants appeared, which were new to my eyes, — the modest blossoms of another climate" (p. 463).

"We removed an hour before dawn; and the light showed a landscape more open before us, with many acacia trees This land is full of *golbân* and water-pits of the Aarâb The country is full of cattle-paths" (p. 464).

"Afif⁷, where we rested, is a hollow ground like el-Ghrôl, encompassed by low basaltic mountains. . . . Hereabout grows great plenty of that tall joint-grass (*thurrm*)⁸ which we have seen upon the Syrian *Hajj* road" (p. 467).

¹ The ancient Ṭikhfah, site of a battle between the Dībāb and Ja'far b. Kilāb.

² Anciently Ghaul: see Labid, *Mu'all.* 1. Scene of a battle with Ḥanīfah: *vide* Diw. No. VII.

³ Wells: *qulbān*, plural of *qalb*.

⁴ Doughty continues: "A day eastward from hence is a mountain, *Gabbily*; where rocks are said to be hewn in strange manner". If *g* could represent ج, it would be tempting to see here the site of the famous battle of Shi'b Jabalah; but in Doughty's orthography *g* commonly represents ق.

⁵ *Narf*, نَصِي, also called طَبِغَة.

⁶ The *samurah*, *salam*, or *fulh*, *Acacia gummifera* (so called by the older botanists, but now differentiated into several species: it is uncertain to which the indigenous Arabian kinds belong).

⁷ Perhaps الْعَفِيفُ of Yāqut III 690.

⁸ This word has not been identified in its literary form. It might be either *thagām* ثَغَام, or *ḍurm*,

“We set forward from ‘Afif before the new day. When the sun came up, we had left the low mountain train of Aṭula¹ on our left hand, and the wilderness in advance appeared more open: it is overgrown with hay; and yet . . . they have better pastures! The mountains are now few: instead of bergs and peaks, we see but rocks”.

“Our *mogyil* was between the mountains ‘*Ajjilla* and *eth-Th‘al*; the site is called *Shebrām*, a bottom ground with acacia-trees, and where grows great plenty of a low prickly herb with purple blossoms of the same name”² (p. 468).

The caravan now entered upon a region “plain without bergs, of mixed earth and good pasture” (p. 469), and began to approach “That great vulcanic country, the *Ḥarrat el-Kisshub*. We pass wide-lying miry grounds, encrusted with *subbakha*³; and white as it were with hoarfrost: at other times we rode over black plutonic gravel. . . . In this desert landscape, of one height and aspect, are many (*sammar*)⁴ acacia trees: but the most were sere, and I saw none grown to timber” (p. 470).

They proceeded between the edge of the *Ḥarrah* and the plain, where were various watering-places; but most of them giving bad water. They came to “*Hazzeym es-Seyd*, a grove of acacia-trees, very beautiful in the empty *khāla*! and here are many cattle-pits of a fathom and a half to the water, which rises of the rain” “The salt flats, reaching back to the vulcanic coast, lay always before us (p. 473)”. Another water was “*el-Moy*, or *el-Moy She‘ab*, or *Ameah Hakrān*, of many wells, a principal *maurid*⁵ of the *Aarāb*” (*id.*).

Thus the journey proceeded, until the caravan (bound for Mecca) reached the edge of the plateau of Najd, where Mr. Doughty parted from them.

The extracts given above show that the country of ‘Āmir had good pasture, and was not deficient in water-supplies; grass and acacia timber were plentiful. Probably in the South, towards Tabālah, the conditions were even better. Mountains and volcanic rocks were numerous, and the surface was considerably diversified, with some variety of vegetation, even in the height of summer.

According to the most generally received account, ‘Āmir b. aṭ-Ṭufail⁶ was born on the day of the Battle of Shi‘b Jabalah, the important victory won by his tribe over the combined forces of Tamīm (Dārim), Asad and Dhubyān; according to another tradition⁷, he was then a

¹ *ضرم*, according to Mr. Doughty’s system of writing Arabic words; but neither is a grass. Perhaps *كُرمان* (L.A 14, 344⁶) may be connected with it: it is a plant fed upon by camels and sheep.

² Possibly a mis-writing for Aṭwā’ (أَطْوَاء); see Yāqūt I, 312²⁻³.

³ *Shubrum* (شُبْرُم) in L.A XV, 210⁶, is described as “a kind of *shūḥ* (wormwood); others say it is one of the *‘idā* (the class of small thorny bushes): it has thorns and a red flower.” The latter agrees with Mr. Doughty. In *Aṣm. Kit. an-Nabāt wa-sh-Shajar* Prof. Haffner identifies it with *Euphorbia pityusa*, Leclerc.

⁴ Salt efflorescence, سَبَيْخَة.

⁵ *Samur*. ⁶ Watering-place.

⁷ So Naq. 659^{11ff}; Agh. X, 37^{12ff}.

⁸ Naq. 229¹⁴, 790¹².

babe in his mother's arms. His mother was Kabshah, daughter of ‘Urwah, called *ar-Raḥḥāl* because he was in the habit of escorting trading caravans from the King of al-Ḥīrah to the fair of ‘Ukāḏh. The date of the battle is variously stated. Ṭabarī (I, 966¹³), following Abū ‘Uбайдah¹, says that it was fought in the year of the Prophet's birth, the "year of the Elephant", generally reckoned as 570 A. D. On the other hand, it is put by others (probably following Ibn al-Kalbī) seventeen years earlier². This second date is evidently deduced from the statement that ‘Āmir b. aṭ-Ṭufail, when he visited the Prophet in the year of the latter's death, was eighty years old. But various considerations make this extremely improbable. One is that ‘Āmir's uncle, ‘Āmir b. Mālik Abū Barā, "the Player with Lances", was still alive and in authority in A. H. 4, the year of the affair of Bi'r Ma‘ūnah³; he was one of the captains of ‘Āmir at the battle of Jabalah, and can scarcely have been less than 20 or 25 years old at the time; if his nephew was eighty when he died, Abū Barā must have been near 100 at the time of Bi'r Ma‘ūnah, which is unlikely. Again, the poet Labīd, who was ‘Āmir's first cousin, is said to have been 9 or 10 years old at the date of Shi'b Jabalah⁴; if the battle took place eighty years before ‘Āmir's death, Labīd would then have been 89 or 90 when he embraced Islām. But he lived many years afterwards, and is related to have died at the beginning of the caliphate of Mu‘āwiyah, A. H. 40⁵: he would then have been 120, an impossible age. Moreover, the story of Labīd's first appearance as a poet puts this event during the reign of an-Nu‘mān Abū Qābūs, the last king of al-Ḥīrah, who did not come to the throne till 580 A. D. ⁶. Even if the visit of the Ja‘faris, with Labīd among them, to an-Nu‘mān's court happened in the first year of his reign, if the battle of Shi'b Jabalah was fought in 553, the poet, if nine years old in that year, could hardly have been described as a boy (*ghulām*)⁷ when he appeared before the king. If, however, Jabalah was fought in 570, he may have been a lad of 19 or 20 in the year of an-Nu‘mān's accession⁸. Lastly, ‘Āmir's activity as a warrior up to the end of his life certainly does not suggest that he was then an old man of 80, and is much more consistent with the statement that he was, like the Prophet, about 62 or 63 when he died.

During the life of ‘Āmir b. aṭ-Ṭufail an almost continuous condition of warfare appears to have existed between his tribe and the groups of Ghaṭafān to the North and North-west, and of Madhḥij in the South. ‘Abs, which had been dependent upon ‘Āmir b. Ṣa‘ṣa‘ah at Jabalah, had long since made peace with Dhubyān, and was now an enemy like the rest of Ghaṭafān. Most of the poems of the *Diwān* refer to this state of hostility. No. II, if it is rightly ascribed to our poet, depicts warfare with the Yaman and Tamīm

¹ Naq. 790¹². ² Naq. 676²⁻³. Agh. X 46²⁴ has nineteen, but تسع is probably a misprint for سبع.

³ See below. ⁴ Naq. 668¹⁰⁻¹¹: Agh X, 42².

⁵ Agh. XIV, 97²¹⁷. (tradition makes him 145 when he died!) ⁶ Nöldeke, *Sasaniden*, 347.

⁷ Agh. XIV, 95². ⁸ See Agh. XIV, 98²², where Ṭarafah is described as غلام ابن ثمان عشرة سنة.

as the main direction of the tribal activities, though it mentions also other tribes, Shaibān, v. 10, Asad, v. 11, Ḥanīfah, v. 13, and even distant ‘Abd al-Qais in Baḥrain, v. 17, as enemies. It is somewhat difficult to locate the relations of ‘Āmir with Tamīm (or rather with the sept of Dārim) set forth in vv. 28—29. It is clear that the military reputation of ‘Āmir b. Ṣaṣa‘ah stood high in the time of the Prophet. The most formidable combination which Muḥammad ever had to face was that of Hawāzin at Ḥunain (A. H. 8), which nearly resulted in a disaster to his cause: but in this the Kilāb and Ka‘b divisions of ‘Āmir took no part; had they been present, the history of Islam might perhaps have been very different.

It would serve no useful purpose to attempt a record or a chronology of all the fights in which ‘Āmir b. aṭ-Ṭufail took part as the champion of his tribe. In the geographical index it will be seen how many of such combats are mentioned in the *Diwān*. Arabian warfare has changed little in its characteristics through the course of centuries. We may safely conclude that the majority of these “Days” were mere skirmishes, that the number of slain and wounded was small, and that the language of the poems greatly exaggerates the importance of the affairs. This discount, as Mr. Doughty points out, has to be applied to all records of fighting in Arabia¹. One striking incident in the history is the fact that the Banū Ja‘far, when they fell out with their cousins the Abū Bakr b. Kilāb, repaired to the Banu-l-Ḥārith b. Ka‘b of Najrān² for protection; yet the Banu-l-Ḥārith were, one would conclude from the poems, their most deadly and hereditary enemies. Another is the fact that in the celebrated contest for preëminence in valour and prowess between ‘Āmir b. aṭ-Ṭufail and his cousin ‘Alqamah b. ‘Ulāthah, the decision, after being refused successively by Abū Sufyān and Abū Jahl³ of the Quraish, ‘Uyainah b. Ḥiṣn of Fazārah, Ghailān b. Salamah of Thaḳīf, and Ḥarmalah b. al-Ash‘ar of Murrah, was eventually placed in the hands of Harim b. Quṭbah b. Sinān of Fazārah, a branch of Dhubyān concerning which language of the most violent hatred is used in ‘Āmir’s odes. These two facts show that, apart from the exaggeration of numbers engaged or slain attaching to stories of conflict, we must make large deductions from the accounts given of the feelings of the combatants towards one another.

The ‘Āmir, as neighbours of the Holy Territory, were specially concerned in the celebrations connected with the annual feast at Mecca. Some sections of them belonged to the tribes called *Ḥums* (plural of *aḥmas*), who imposed on themselves special austerities when celebrating the Pilgrimage. Although not actually dwelling within the *Ḥaram*, like the other *Ḥums*, they acquired this character because Rab‘ah, son of ‘Āmir b. Ṣaṣa‘ah, married Majd, daughter of Taim b. Murrah of Quraish⁴, and became by her the father

¹ *Arabia Deserta*, Vol. I, 130.

² The position of Najrān indicated in modern maps seems to be much too far to the South, or else in ancient times the name included a much larger area to the North (Biṣṣah, Tabālah, etc.).

³ Properly Abu-l-Ḥakam.

⁴ See *Mufaḍḍaliyyāt*, p. 259¹¹⁻²⁰

of Kilāb and Ka‘b, who thus counted among the *Hums* in virtue of their mother. Labīd, a man naturally sensitive to religious influences, may have been helped by this practice of austerities; his cousin ‘Āmir b. aṭ-Ṭufail shows no signs of a religious disposition¹. But of course all the neighbouring tribes observed the truce of the three sacred months, and visited the fair at ‘Ukāḏh, which must have given opportunities for the meeting in peaceful intercourse of those who were at other times divided by blood-feuds. One of the first of the contests in which ‘Āmir b. aṭ-Ṭufail was engaged was the Sacrilegious War, caused by a breach of the sacred peace. This occurred, it is said, when Muḥammad was a youth² and when ‘Āmir was consequently about the same age. The occasion was the murder, by al-Barrāḏ of the tribe of Kinānah, then in alliance with the Quraish, of ‘Urwah ar-Raḥḥāl of Ja‘far during the crucial season. ‘Urwah, who was the father of ‘Āmir’s mother Kabshah, had made himself responsible for the safe conduct of a caravan of merchandise from an-Nu‘man king of al-Ḥirah to the fair of ‘Ukāḏh. The news of his death was brought first to Quraish and Kinānah, and they immediately withdrew from the fair. When it reached the men of ‘Āmir, they followed the retreating Quraish, and came up with them at Nakhlah. In the battle there³ ‘Āmir were commanded by our poet’s uncle Abū Barā, and Quraish by ‘Abdallāh b. Jud‘ān, Hishām b. al-Mughīrah, and Ḥarb b. Umayyah. In this fight Quraish were worsted, but succeeded in getting within the Sacred Territory (*Ḥaram*), where they found an asylum which their enemies feared to violate. The war was not terminated by this battle, but lasted for three years more; the sections of Kilāb and Ka‘b, however, took no further part in it with their brethren of ‘Āmir⁴.

The next important affair in which ‘Āmir b. aṭ-Ṭufail was engaged appears to have been the fight of ar-Raqam. Of this there is a long account, due to Ibn al-Kalbī, in al-Anbārī’s Commentary to No. V of the *Mufaḏḏaliyyāt*⁵. This story appears to mix up two different battles, that of ar-Raqam and that of Saḥūq, which Abū ‘Ubaidah treats of separately⁶. According to the last-named traditionist, ‘Āmir b. aṭ-Ṭufail was then a youth, not yet a leader in the tribe. The ‘Āmirites made a raid upon the Banū Murrah b. ‘Auf and the Banū Fazārah of Ghaṭafān, and set upon them in the valley of ar-Raqam. The horses of the ‘Āmirites were tired, and they were unable to get away with their spoil before the main body of the Fazārites (under ‘Uyainah b. Ḥiṣn) and Murrītes (under Sinān b. Abī Ḥārithah) were upon them. The men of ‘Āmir, not knowing the country, took the way up the valley, hoping to emerge at the other end and escape: but the

¹ See Fragments 8 and 16. ² The age is differently stated, the lowest being 14 and the highest 20.

³ The Day of ‘Ukāḏh is referred to in Diw. No. XXVII, 6.

⁴ Agh. XIX, 77^a.

⁵ Pp. 30–34 of my edition.

⁶ See BATHIR, *Kāmil* I 482–3. Saḥūq is mentioned in Salamah’s poem, v. 16. Perhaps there is an omission in the commentary; for the end of the narrative (p. 34 l. 2–3) speaks of *two* battles

كان هذان البيومان اشد يومين مرآ على بني عامر قط

valley was a *cul de sac*, and on returning they found their way blocked and the enemy awaiting them at the entrance. According to the story, both in Abū ‘Ubaidah and Ibn al-Kalbī, ‘Āmir b. aṭ-Ṭufail had turned aside to visit the tent of a woman of Fazārah, Asmā, daughter of Qudāmah b. Sukain b. Khadij, of Sa‘d b. ‘Adī, whose acquaintance he had perhaps made at ‘Ukādh¹: she had just been married to Shabath b. Ḥauq b. Qais, of the same tribe. There he is said to have stayed till the ‘Āmirites, discovering their error, resolved to make a dash for escape through the opposing forces. As they passed by Asmā’s tent, he rejoined them in the desperate effort for freedom. He and some of the band escaped; but he lost his horse², which broke down with him, and he had to be taken up by his cousin Jabbār behind him on his horse al-Aḥwā, after ‘Āmir’s brother ‘Aqīl, who was fleeing on his horse al-Wuḥaif, had refused to take him. Fazārah took 84 prisoners of ‘Āmir on that day, and delivered them one by one to a family in Ashja‘ for safe keeping till the fight was over. The Ashja‘ī, Ḥulais b. ‘Abdallāh b. Duhmān, however, killed them all in revenge for a slaughter which ‘Āmir had previously perpetrated on his kin. In this fight were slain Kinānah and al-Ḥārith, sons of ‘Abīdah ‘Āmir’s uncle, and Qais son of aṭ-Ṭufail his brother. Abū ‘Ubaidah fixes the date of the battle³ by saying that it occurred when an-Nābighah, the poet of Dhubyān, had fled from the court of an-Nu‘mān of al-Ḥirah, and taken refuge with the kings of Ghassān. Nos. VIII and XXIX of our collection refer to this engagement. The men of Fazārah resented the choice by ‘Āmir of Asmā as the mistress to be celebrated in the preludes to his odes, and desired an-Nābighah to satirize him. Of this the *Diwān* shows traces in Nos. XVI, XVI A, and XXIII.

Upon the disaster at ar-Raqam followed, according to Abū ‘Ubaidah, the Day of Sāḥūq, when the Banū Dhubyān raided the Banū ‘Āmir and carried off a large number of camels. The ‘Āmirites followed, and a fierce fight ensued, in which the Banū ‘Āmir were defeated and put to flight. ‘Āmir’s brother Ḥakam, who fled and with his companions lost his way in the desert, after suffering severely from thirst, hanged himself for fear of falling into the hands of his enemies and being put to torture. Reference to this is made by Salamah b. al-Khurshub of Anmār in *Mufaḍḍaliyyāt* V, and by ‘Urwah b. al-Ward of ‘Abs (*Diwān* No. X).

According to one story, embodied in Ibn al-Kalbī’s account in the commentary⁴ to the *Mufaḍḍaliyyāt*, ‘Āmir was taken prisoner by Fazārah either at ar-Raqam or Sāḥūq, and his life was saved by Jabbār b. Mālik b. Ḥimār and his nephew Khidhām b. Zaid of that tribe, who took him under their protection when ‘Uyainah, their chief, wished to kill him. To this refers the fragment forming No. XXVI of the *Diwān*, in which ‘Āmir praises his protectors. This incident is involved in some doubt. The poem of Salamah

¹ See Frag. 16.

² Al-Kalbī says the horse’s name was al-Kalb; but see Frag. 13. *

³ BATHIR 482, foot.

⁴ P. 33.

b. al-Khurshub, to which the narrative is appended, distinctly represents ‘Āmir as having escaped by reason of the speed of his horse (vv. 6 ff.); and Salamah mentions as the scene of the engagement (v. 13) “the East of al-Maraurāt” (where Ḥakam is said to have hanged himself) and Sāḥūq (v. 16), where there is said to have been a great slaughter of the Banū ‘Āmir¹. The fragment comes from a suspected source: not only is it put forward by Ibn al-Kalbi², whose good faith is doubtful: it is also said to have been copied by him from “the Book of Ḥammād ar-Rāwiyah”, a man who is charged with much falsification of ancient poetry.

Another mishap was suffered by the Banū ‘Āmir at a place called al-Bathā‘ah³, where they had raided the Banū ‘Abs, but were repulsed and pursued. Here ‘Āmir is said to have hamstrung his horse al-Ward or al-Maznūq⁴, when it broke down with him in his flight. Here also were killed ‘Āmir’s cousin al-Barā, son of ‘Āmir b. Mālik the chief of the tribe, and ‘Abdallāh b. aṭ-Ṭufail ‘Āmir’s brother.

To judge by the *Diwān*, there must have been many other engagements between ‘Āmir and the tribes of Ghatafān, with results more favourable to the former than those here recorded; but our sources do not give the details of them.

On the side of al-Yaman also it is clear that ‘Āmir and Madhḥij were often in conflict; but we have the particulars of only one important fight, that of Faif ar-Riḥ⁵. Here the whole of Madhḥij, under the command of al-Ḥuṣain b. Yazīd al-Ḥārithī, are said to have assembled together, including Nahd (to which several champions belonged), the Banu-l-Ḥārith, Ju‘fi, Zubaid, Sa‘d al-‘Ashrah, Murād, and Ṣudā⁶, besides several divisions of Khath‘am, and to have attacked ‘Āmir b. Sa‘ṣa‘ah, then dispersed at their summer pastures in Faif ar-Riḥ⁶. ‘Āmir was also represented by nearly all its divisions, including Kilāb, Numair, Ja‘dah, and al-Bakkā. Hilāl was not present, but ‘Āmir b. aṭ-Ṭufail is said to have bought from that tribe forty lances⁷ and distributed them among his followers. The battle is said to have lasted three days, but little is told of it except the fights between particular champions. ‘Āmir b. aṭ-Ṭufail was the leader of ‘Āmir b. Ṣa‘ṣa‘ah, and is related himself to have received twenty spear-wounds between the throat and the navel. On the side of ‘Āmir was fighting one Mus-hir, son of Yazīd, son of ‘Abd-Yaghūth chief of the Bal-Ḥārith. Mus-hir had committed some crime in his own tribe which compelled him to leave it, and had claimed the protection of ‘Āmir. During

¹ The commy. to ‘Urwah X, like that to Salamah’s poem, treats the Days of ar-Raqam and al-Maraurāt (or Sāḥūq) as the same. ² See *ante*, p. 4.

³ See Bakrī 139^a-^b. This is the name misprinted in BATHr 484 النباة, and in the *Iqd* النناة. See Frag. 13 in our *Diwān*.

⁴ This must be incorrect, as al-Maznūq carried him long afterwards, at the Battle of Faif ar-Riḥ (Dīw. No. XI, 2).

⁵ Narratives in Naq. 469 ff., BATHr I, 474, and *Iqd* III, 102.

⁶ The name means “The level waterless desert where the wind blows strongly.”

⁷ This very moderate number justifies us in suspecting exaggeration in the account of the battle.

the battle ‘Āmir b. aṭ-Ṭufail, while encouraging his men to distinguish themselves in fight, was examining their spear-heads to see if they bore blood-marks, when Mus-hir came up and held out his lance, calling on ‘Āmir to inspect it. ‘Āmir bent down to do so, when Mus-hir thrust forward the spear, and with it gashed ‘Āmir’s cheek and pierced his eye. Having done him this injury, Mus-hir left his spear behind him and galloped away, rejoining his own tribe, with which he hoped to make his peace by the treacherous attack on ‘Āmir. The fight was inconclusive, each party withdrawing without obtaining booty: “but the greatest endurance and valour in battle were shown by the Banū ‘Āmir”.¹

To this battle refer Nos. X and XI of the *Diwān*. We may estimate approximately its date by the facts that it was subsequent to the Day of al-Mushaqqar (XI, 6), and that Mus-hir was the grand-son of ‘Abd-Yaghūth, who led the tribes of Madhḥij at the fight of the Second Kulāb, and who must have been dead when the command fell to al-Ḥuṣain. Caussin de Perceval², with some probability, fixes al-Mushaqqar in 611 A. D., and Kulāb the year after; so that Faif ar-Riḥ may have been fought in 613 or 614.

The *Diwān* contains no reference, except in the Introduction prefixed to the poems, to the celebrated contest for preëminence in glory between ‘Āmir b. aṭ-Ṭufail and his cousin ‘Alqamah b. ‘Ulāthah. The story will be found in the *Aghānī*, XV, 52—59, and is admirably translated in Caussin de Perceval’s *Essai*, II, 564—69. The principals did not themselves compose the poems which play so great a part in such contests, but appeared with poets in attendance who recited compositions in their praise. On the side of ‘Āmir b. aṭ-Ṭufail was his cousin Labīd, and later on, more important still, Maimūn al-A’sha of Bakr b. Wā’il; on the side of ‘Alqamah, Marwān b. Surāqah b. ‘Auf, Quḥāfah b. ‘Auf, as-Sandarī b. Yazīd b. Shuraiḥ (all of them his cousins), and Jarwal, called al-Ḥuṭai’ah. As already mentioned, the matter in dispute was referred to Harim b. Quṭbah b. Sinān of Fazārah, who prudently decided that the two parties were equal in merit, “like the two knees of a camel, which touch the earth together when it kneels.” Harim in due time embraced Islām, and was praised by the Caliph ‘Umar for his discretion in refusing to disclose which of the litigants he really preferred. ‘Alqamah also became a Muslim, but when is uncertain: he had succeeded to the chiefship of ‘Āmir b. Ṣa’ṣa’ah after the death of ‘Āmir b. aṭ-Ṭufail. On the Prophet’s death he apostatized, like the leaders of most other nomad tribes. Khālīd b. al-Walīd was sent against him by Abū Bakr, whereupon ‘Alqamah hastened again to declare his adherence to Islām and made his peace with the Caliph³. Another version is that after confessing Islām he apostatized

¹ Naq 472¹². In the ‘Iqd an account less favourable to ‘Āmir is given, though all three narratives profess to be drawn from Abū ‘Ubaidah. Probably the Muslim conception of ‘Āmir as the “enemy of God” (see further on) has prejudiced the reporter. The *Diwān*, however, appears to admit the loss of some spoil by ‘Āmir: see No. X, 3, and No. XI, 12.

² *Essai*, II, pp. 576, 579.

³ *Agh.* XV, 57.

during the Prophet's life, and went away to Syria after the conquest of at-Ṭāʾif. When Muḥammad died, he returned hastily to his tribe, and remained hesitating what to do. Eventually he decided again to accept Islām, and was taken into favour by Abū Bakr¹. There is a story told of the poet al-Ḥuṭaiʾah in the *Aghānī*² which implies that ʿUmar made ʿAlqamah governor of the Ḥaurān, and that he died while holding that office. All these indications point to the contest being late in ʿĀmir's life, though before the death of his uncle ʿĀmir Abū Barā, who regarded it with great disfavour.

We now come to two events of which there is no mention in the *Dīwān*, but which, inasmuch as they connect ʿĀmir b. at-Ṭufail with the Prophet, bring him into the general history of Islām and have, most probably, influenced tradition as to the occurrences of his life, and perhaps even the judgment of critics on his poetry.

The first of these is the affair of Biʾr Maʿūnah, where, in the month of Ṣafar of the 4th year of the Hijrah, four months after the battle of Uḥud, the cause of the Prophet sustained a severe disaster³. According to the received story, as related by Ibn Ishāq, Abū Barā ʿĀmir b. Mālik, the old chief of ʿĀmir b. Ṣaʿsaʿah, visited the Prophet in Madīnah with a present of valuable horses and camels. Muḥammad refused to receive a gift from an unbeliever, and invited Abū Barā to accept Islām. He did not do so, but did not reject it, and suggested that the Prophet should send some of his companions to Najd to preach the new faith to the people, adding that he hoped that the mission would largely be successful. Muḥammad said that he feared the risk the missionaries would run from the people of Najd. Abū Barā promised to be their protector, and again urged the Prophet to send them. Thereupon Muḥammad despatched a party of forty⁴ men, the most eminent of the believers, under the command of al-Mundhir b. ʿAmr, one of the Banū Saʿīdah of Madīnah, called "He that hastens to death," *al-Muʿniq liyamūt*. They had a guide of Sulaim, who took them to a water belonging to that tribe called Biʾr Maʿūnah, at the eastern edge of the *ḥarrah* of Sulaim, on the boundary of ʿĀmir, where they encamped. Thence they sent forward Ḥarām b. Milḥām as messenger to ʿĀmir b. at-Ṭufail with a letter from the Prophet. ʿĀmir did not even read the letter, but fell upon the messenger and slew him. Thereupon he called on his tribe, the Banū ʿĀmir, to attack the little band of missionaries. They refused, alleging that to do so would be to violate the safe-conduct given by Abū Barā. ʿĀmir then sought the aid of the sub-tribes of Sulaim called ʿUṣayyah, Riʿl, and Dhakwān, who joined him in his attack on the band of Muslims. They found them encamped about their camel-saddles, having sent out their beasts to graze, and surrounded them. A fight ensued in which

¹ Ṭabarī I, 1899—1900.

² XV, 59, top.

³ The authorities are BHishām 648 ff; BSaʿd, II, Part 1, 36 ff; Ṭabarī, I, 1441 ff; Wāqidi, *Maghāzī*, 337 ff; Yaʿqūbi, *Historiæ*, II, 75.

⁴ So Bishūq in Bilishām and Ṭabarī 1442¹⁰; Wāqidi 337, seventy, and so BSaʿd 36¹¹; Yaʿqūbi 75, foot, twenty-nine.

the Prophet's followers fought bravely until they were all slain except one man, Ka'b b. Zaid, who, though grievously wounded, survived and recovered, to fall next year (A. H. 5) fighting at the Battle of the Trench. Two of their number, ‘Amr b. Umayyah aḍ-Ḍamrī and al-Mundhir b. Muḥammad b. ‘Uqbah,¹ a man of Madīnah, were absent at the time, tending the camels of the party. From a distance they saw the birds of prey circling over the scene of the fight, and went towards the encampment, where they found their companions butchered, and the horsemen of their enemies standing by. ‘Amr b. Umayyah was for escaping, that he might carry news of the fate of the party to the Prophet: but the man of Madīnah, saying that he had no desire to live longer after the death of his friends, attacked the Sulamīs, and fought till he was slain. ‘Amr was taken prisoner and brought before ‘Āmir b. aṭ-Ṭufail, who, ascertaining that he belonged to Muḍar², released him, after cutting off his fore-lock, saying that he did so because of a vow his mother had made to release a captive³. ‘Amr then made his way towards Madīnah, and at Qanāt, a valley near the town, met two men of the Banū Kilāb of ‘Āmir, whose tribe he ascertained by questioning them. He waited until they were asleep, and then killed them both, in reprisal for his slain companions. These men, however, had been visiting the Prophet, and had received a safe-conduct from him, which ‘Amr did not know. When, therefore, he reached Madīnah and told the tale of the death of his fellows and the slaying of the two ‘Āmirites, Muḥammad decided that the price of blood must be paid for the latter to Abū Barā.

The Prophet was greatly distressed at the fate of his missionaries — more so than at the death of any others who fell in his wars. He continued for fifteen days (others say forty)⁴ after the morning prayer to invoke the curse of God upon their slayers, as well as upon the tribes of Liḥyān, ‘Aḍal, and Qārah (branches of Hudhail⁵), who had put to death another small party of emissaries sent to them at ar-Rajīf, the news of which event reached him on the same day as that of Bi'r Ma‘ūnah. This continued until the verse Qur. III 123⁶ was sent down. Afterwards a message from the slain Muslims was delivered by Gabriel to the Prophet as a verse of the Qur'ān⁷ in the following words: "Tell our people that we have met our Lord, and He is satisfied with us and we are satisfied with Him." This verse was, after it had for some time been recited as part

¹ So BHishām 649; Wāqidi calls the second man al-Hārith b. aṣ-Ṣimmaḥ.

² And not to al-Yaman like the people of Madīnah.

³ BHish. 650. *قَالَ عَمْرُ بْنُ الظَّمِيلِ: قَدْ كَانَ أَعْتَقَهُ عَنْ رِقَبَةٍ زَعَمَ أَنَّهَا كَانَتْ عَلَى أُمِّهِ*. BSa'd 371⁶.
عَلَى أُمِّي نَسَمَةٌ فَانْتَحَرْتُ عَنْهَا.

⁴ Wāqidi 341 (BSa'd 38 foot says 30).

⁵ ‘Aḍal and Qārah are also said to be descended from Khuzaimah (father of Asad) through al-Haun (BDuraid 110).

⁶ "Thou hast nought to do with the matter: it is for God to bring them to repentance or to punish them."

⁷ Wāqidi 341, BSa'd 38.

of the Qurʾān¹, abrogated, and in its place Qur. III 163 was delivered: “By no means think ye that those who have been slain in the cause of God are dead: nay, rather, they are alive with their Lord, where they are nourished and are joyful.”

This narrative has aroused considerable doubt among those who have examined it². In the first place, it occurs in a record of warlike expeditions, *Maghāzī*³, not of peaceful missions. It will be observed from the opening of the narrative in BHishām 648 that the expedition to Biʿr Maʿūnah was sent in Šafar, just after the three months of peace, Dhu-l-Qaʿdah, Dhu-l-Hijjah, and Muḥarram, had expired; this would seem to indicate that it was connected with warfare. For a preaching mission so large a number as 40 would scarcely be required, still less 70. We have, moreover, an account of the affair which makes no mention at all of ‘Āmir b. aṭ-Ṭufail. In BSAʿd, p. 38⁴, there is a short statement resting on the authority of Anas b. Mālīk, which asserts that the sub-tribes Riʿl, Dhakwān and ‘Uṣayyah⁴ of Sulaim came to the Prophet and asked his help against the other sections of that group: that the Prophet gave them according to their request a body of seventy men of the *Ansār* called the *Qurrā* (because they collected wood and water for the Prophet during the day-time, and spent the night in prayer and reciting the Qurʾān): that when this band arrived at Biʿr Maʿūnah, the sections of Sulaim named acted treacherously by them, and attacked and slew them: that when the news reached the Prophet, he prayed for a whole month in the morning prayers that the curse of God might rest upon Riʿl, Dhakwān, and ‘Uṣayyah; and that the Prophet also recited as a verse of the Qurʾān the words already quoted, which were afterwards abrogated or forgotten (رَفَعَ أَوْ نَسِيَ). With this agrees the statement made by Wāqidi that the guide of the party was a man of Sulaim. It should also be remembered that in the previous year, A. H. 3⁵, the Prophet had already attacked the Banū Sulaim, and that, owing to the dispersion of the tribe to its watering-places, he had not inflicted on it any serious loss. According to the genealogists, Sulaim was the brother of Hawāzin, but not more nearly connected with ‘Āmir b. Šaʿṣaʿah.

As regards the guarantee of protection said to have been given by Abū Barā, the traditions also exhibit serious discrepancies. It is not probable that Abū Barā himself visited Muḥammad. The account in *Aghānī* XV⁶ states that he was ill with an internal tumour⁷, and that he sent his nephew Labīd to the Prophet with a present of camels

¹ Ṭabarī 1447¹².

² See Muir, *Life of Mahomet*, Vol. III, p. 208, note; Caetani, *Annali*, I, p. 580, note 3; Lammens, *Encyclopædia of Islam*, s. v. Biʿr Maʿūna.

³ Wāqidi, BSAʿd, Yuʿqūbi.

⁴ The record adds Liḥyān, but this was a section of Hudhail, a quite different stock; the name seems to have crept in because this tribe was mentioned in the Prophet's curse: see above.

⁵ In Jumʿadā I: see BSAʿd 24; BHishām 544; Wāqidi 195. The expedition was led by Muḥammad in person, and consisted of 300 men.

⁶ P. 137, foot.

⁷ دَبِيلَةٌ.

to ask his aid in effecting a cure. The Prophet refused the present, at the same time saying that if he could have accepted any gift from a polytheist, he would have taken one from Abū Barā; he sent, however, by the hand of Labīd a lump of clay which he had moistened with his spittle, and told him to dissolve it in water and give it to Abū Barā to drink. Labīd, it is added, stayed some time in Madīnah, reading the Qurʾān, of which he copied out the *Sūrat ar-Raḥmān* ¹, and took it home with him. He gave the clay as directed to Abū Barā, who dissolved and drank it and recovered ².

Finally, had ‘Āmir b. aṭ-Ṭufail been primarily responsible for the treachery which led to the slaughter of the mission, it is very strange that his name should not have been embodied in the formal curse which, for many days after hearing of the disaster, the Prophet recited in the morning prayers at Madīnah.

The strongest evidence that ‘Āmir b. aṭ-Ṭufail was concerned in the slaughter at Biʾr Maʿūnah, and that Abū Barā had given some sort of guarantee for the safety of the party, is contained in the fragments of contemporary poetry relating to the event which have been preserved in the *diwān* of Ḥassān b. Thābit and elsewhere. In the *diwān* ³ there are three pieces, No. XL, an elegy of 3 verses on Nāfiʾ b. Budail, who fell in the fight, No. XCIV, an elegy on the slain of Maʿūnah, mentioning the leader al-Mundhir by the name given to him by the Prophet, *al-Muʿniq liyamūt* ⁴, and No. CXI, addressed to Rabīʿah, son of Abū Barā. In the first of these (which is also attributed to ‘Abdallāh b. Rawāḥah) there is no mention of ‘Āmir; nor in the second, for the third verse, which speaks of treachery, would be equally or more applicable to the sections of Sulaim who are said to have invited the party ⁵. In the third, (of which the verses are given in a different order in BHishām 650 and Ṭabari 1445) the poet says (following BHishām):

“Ye sons of Umm al-Banīn ⁶, are ye not stirred — and ye are among the foremost of the people of Najd —

“By the flouting by ‘Āmir of Abū Barā, that he might break his covenant? And a mistake is not the same thing as a crime deliberately committed.

“Carry this message to Rabīʿah, the man of enterprise — ‘What hast thou accomplished in the passage of time since I saw thee?

“Thy father is the old warrior Abū Barā, and thy mother’s brother the glorious Ḥakam son of Saʿd.”

In the commentary to this piece ⁷ it is explained that the poem was addressed to

¹ Sūrah LV.

² For the rest of this story see below.

³ Ed. Hirschfeld, London 1910.

⁴ See v. 4 *أَعْنَفَ فِي مَنِيبَتِهِ*.

⁵ Observe that the mission is spoken of in v. 2 by a warlike denomination, *حَيْلُ الرَّسُولِ*.

⁶ See genealogy of the house of Jaʿfar, *ante* p. 73.

⁷ Hirschfeld, Scholia and Annotations, p. 81.

Rabfah, urging him to take steps to punish ‘Āmir b. at-Ṭufail for his treachery. When Rabfah heard the verses, he went to the Prophet and said: “O Apostle of God! Will a sword-blow or a spear-thrust that I inflict upon ‘Āmir wash away from my father the guilt of this act of treachery?” “Yes, God knows,” said the Prophet. Rabfah then returned home and struck ‘Āmir a blow which did not wound him in a vital part. His fellow-tribesmen sprang upon him and seized him, and called out to ‘Āmir — “Retaliate upon him with the like!” ‘Āmir rescued Rabfah from their hands, and then dug a pit and said: “Bear witness, all of you, that I have put away his sin in this pit.” Then he filled in the earth again, and let Rabfah go.

In the commentary to No. XL of Ḥassān’s *Du‘ān* ¹ an elegy on al-Mundhir b. ‘Amr, the captain of the expedition, by his sister is cited, which is more explicit; vv. 4—8:

“Weep for the warriors who stood their ground, the noble in nature, the noble in stock!

“There joined together against them the wolves of the Ḥijāz, the sons of Buhthah and the sons of Ja‘far;

“Their leader was ‘Āmir, the miserable wretch, the traitor, the man of violent, horrible deeds.

“If they had had but warning of that combination against them, the hosts of the adulterous one-eyed wretch ²,

“Their foes would have found them lions on the morning of battle: not strange to them was such a case of old!”

There is no possibility of misunderstanding this piece; but it rather gives the impression of being too conclusive, and is scarcely consistent with the next two extracts. Buhthah is the name of a subdivision of Sulaim. “Wolves of the Ḥijāz” is a strange name to give to the Banū Ja‘far, who were a tribe inhabiting Najd, not the Ḥijāz.

Ka‘b b. Mālik the Anṣārī, one of the Prophet’s poets, in a passage quoted by BHishām ³, says to the Banū Ja‘far:

“Ye left your protected stranger ⁴ to the mercy of the Banū Sulaim, in cowardice and shame, for fear of an attack by them.

“If he had taken hold of a bond uniting him to Nufail ⁵, he would (in so doing) have stretched a cord which would have held securely;

“Or the Quraṭā ⁵ — they would not have deserted him: of old they have been faithful when ye have broken faith.”

This last passage appears to be irreconcilable with the account of the affair given by Ibn Ishāq. Another poem by Ka‘b b. Mālik is quoted by Ṭabarī ⁶, which seems, like

¹ Hirschfeld *ut sup.* pp. 57—8.

² *I. e.* ‘Āmir b. at-Ṭufail, who lost one eye at Faif ar-Rih.

³ P. 652.

⁴ Read *jārukum*.

⁵ Nufail and al-Quraṭā are said to be the names of tribes or houses in Hawāzin. ⁶ I, pp. 1445—6.

the piece just cited, to blame the Banū Ja‘far, including ‘Āmir b. aṭ-Ṭufail, not for falling on the party of Muslims, but for not protecting them against Sulaim, and for not answering their call for help when they were beset by their enemies.

Lastly, BHishām¹ quotes a pair of verses by a man of Sulaim, Anas b. ‘Abbās, exulting over the slaying of Nāfi‘ b. Budail (one of the Muslims who fell) as an act of vengeance for the death of Ṭu‘aimah b. ‘Adī, his nephew, whom he calls Abū Zabbān.

The conclusion of the whole matter would seem to be that the mission to Bi‘r Ma‘ūnah was a warlike expedition, sent by the Prophet to help one section of the Banū Sulaim against another, and that it was not a body of preachers sent for the conversion of the Banū ‘Āmir; at the same time the Prophet had reason to think, from his relations with Abū Barā, that the Banū ‘Āmir were friendly to him, and might be expected to help. In this he was disappointed; the Sulamīs proved to be treacherous, and ‘Āmir b. aṭ-Ṭufail perhaps joined them in the attack on the Prophet's party. At the same time it is unlikely that in so doing he violated an express pledge of protection given by Abū Barā; this seems probable from the fact that the Prophet paid the blood-wit for the two ‘Āmirites whom ‘Amr b. Umayyah slew when they were returning from Madīnah to their tribe.

Abū Barā did not live long after the affair of Bi‘r Ma‘ūnah. There is a legend which says that grief for the treachery practised by ‘Āmir b. aṭ-Ṭufail on this occasion caused him to commit suicide by drinking strong wine till he died².

The second of the two events mentioned above is the visit of ‘Āmir b. aṭ-Ṭufail to the Prophet, probably in the year 9³, or perhaps 10 of the Hijrah. According to the account in BHishām (p. 939 ff.), Ṭabarī (I 1745—7), and the *Aghānī* (XV 137)⁴, all of which draw the tale from the same source and tell it in practically the same words, a deputation of the Banū ‘Āmir b. Ṣa‘ṣa‘ah, headed by ‘Āmir b. aṭ-Ṭufail, Arbad b. Qais (half-brother to Labīd), and Jabbār b. Salmā, came to the Prophet. ‘Āmir, it is said, intended treachery. When urged by his tribe to accept Islām, he had answered — “I have sworn that I will not cease until the Arabs all become subject to me. Shall I then myself follow after this champion of the Quraish?” He arranged with Arbad that he, ‘Āmir, should occupy Muḥammad's attention by conversation, and that Arbad should then fall upon him and despatch him with his sword. When ‘Āmir reached the Prophet's dwelling he said — “O Muḥammad! grant me a private interview”⁵. “No,” answered Mu-

¹ P. 651.

² See Agh. XXI, 100¹⁹; BQut., 224¹ ff; Naq. p. 199, note.

³ This is BHishām's date: Ṭabarī gives 10; others speak of the year as that in which the Prophet died (Naq. 676⁴). Caetani (*Annali dell' Islam*, Vol. II Pt. 2 p. 90) puts the visit in A. H. 8 (Jumāda II) but this appears to be doubtful; see below.

⁴ Other versions are in BSA'd (Wellhausen *Sk. u. Vorarb.* IV) § 96; Mubarrad, *Kāmil* 725¹³; Maidānī (Freyt.) II, 172. There is much discrepancy here.

⁵ This is the only suitable translation of خَالِنِي (not خَالِنِي): see Ṭab. 1746, note *d*, and glossary.

hammad, "until thou profess faith in the unity of God." The conversation went on, ‘Āmir expecting Arbad to carry out his instructions and attack the Prophet: but Arbad did nothing. At last, after again asking in vain for a private interview, ‘Āmir said to Muḥammad — "By God! I will fill the land against thee with horses and men." As he departed, the Prophet cried — "O God! be thou my helper against ‘Āmir b. at-Ṭufail!" ‘Āmir, as he went away, said to Arbad: "Woe to thee, Arbad! Where was what I commanded thee to do? By God! there was not a man on the face of the earth whom I used to fear more than thee: but now I swear that I will never fear thee again." "Prithee," said Arbad, "be not hasty against me. By God! whenever I attempted to do what thou badest me, thou camest between me and the man, so that I saw thee only. Should I then have smitten thee with my sword?" So they returned to their own land. And while they were journeying, God sent upon ‘Āmir a tumour in his neck, from which he died in the tent of a woman of Salūl; and as he was dying he said — "O ye sons of ‘Āmir! a tumour like the tumour of a young camel, and a death in the tent of a woman of Salūl!"¹ His companions buried him there, and passed on to their homes. When asked how they had fared at Madīnah, Arbad said: "It was nought! He called upon us to worship a Thing — would that it were here before me now, that I might shoot it with this arrow and slay it!" A day or two after this speech he went forth with a camel for sale, when God sent upon him and his beast a flash of lightning, which consumed them both.

This is the story of Ibn Ishāq. But there is another version of the interview between ‘Āmir b. at-Ṭufail and the Prophet², which makes no mention of his being accompanied by Arbad, and says nothing about a plot to assassinate Muḥammad. ‘Āmir, it is said, was received in a friendly way by the Prophet, who set a cushion for him to lean on, and invited him to accept Islām. ‘Āmir replied that he would do so on condition that he was given dominion over the nomads, while Muḥammad ruled over the towns and villages. The Prophet refused: whereupon ‘Āmir rose in anger and departed, saying — "Verily I will fill the land against thee with short-haired horses and youthful warriors"! On his way home ‘Āmir was attacked, as already related, by the bubonic plague, and died in the tent of a woman of Salūl.

There is also a quite different story of Arbad's death³, which makes it happen in A. H. 4, after the return of Labīd from his mission to the Prophet on behalf of Abū Barā. As already stated⁴, Labīd while at Madīnah became acquainted with the Prophet's teaching, and is said to have brought home with him a copy of the 55th Chapter of the Qurʾān. Arbad met him and said: "Brother, tell me about this man: for there is no one who has visited him whose word in regard to him I trust more fully than I

¹ The tribe of Salūl was held in contempt by the rest of ‘Āmir: see Diw. No. XXV, transl., preamble.

² Agh. XV 138, lower half.

³ Agh XV 138, upper half.

⁴ See above, p. 87.

do thine." "Brother," said Labīd, "never did I see his like;" and he began to speak of his sincerity, his piety, and the beauty of his speech. "Hast thou anything with thee of his sayings?" "Yes," he answered, and he drew out the Chapter of "The Merciful," and read it to Arbad. When he had finished, Arbad said — "Would that I could meet *ar-Raḥmān* ('the Merciful') in this wilderness! Curses upon me if I smote him not with my sword!" A cloud gathered above the twain, and they went to seek for their camels. As Arbad reached his, a thunderbolt from heaven fell upon him and slew him.

Neither of these stories commands our confidence. But we have a piece of evidence, in the large number of elegies composed by Labīd on his half-brother Arbad, to whom he was passionately attached, which is conclusive as regards the fact that the latter did die by lightning¹, and that Labīd at the time had not accepted Islam². It is quite improbable that Labīd, already a mind disposed to piety, would have lamented Arbad so deeply, and in so many beautiful poems, if the latter had really been a party to a treacherous attack on the Prophet, or spoken the blasphemy imputed to him; and the number of these poems indicates that they covered a considerable space of time, so that it is more probable that Arbad died about the time of Labīd's first visit, on Abū Barā's behalf, to Muḥammad, than that he died some years later, on returning from 'Āmir's visit in A. H. 9 or 10. It is certain that Labīd, if not then already a Muslim, was disposed to accept the new Faith, and did so very soon afterwards.³ It is significant that we have no *marthiyah* by him on the death of 'Āmir b. aṭ-Ṭufail.

On the whole, therefore, it seems probable that we may dismiss as quite without foundation the story of 'Āmir's project of assassinating the Prophet. That he used truculent language to him is possible; but we cannot, of course, place any confidence in the conflicting accounts of what actually passed at the interview. It is likely that he died soon after his return; but whether he really passed away among the Salūl, as his reported last words (which have become a proverb) would indicate, seems uncertain. The story told in Agh. XV, 139, and repeated in the preface to our *Dīwān* (p. 91¹ ff.), that the Banū 'Āmir set up standing stones (*anṣāb*) enclosing a space of a square mile round his grave, within which the ground was a *ḥimā*, not to be violated by man or beast entering it, rather leads one to suppose that he died among his own people. "Never," says Abū 'Ubaidah⁴, "was there seen a day with more men and women weeping, or more faces torn with nails, or more garments rent in mourning, than the

¹ Labīd *Dirw.* V, 2—3 (Khālidī p. 17).

² See *Dirw.* VI (Khālidī, p. 21), in the form in which it stands in Agh. XIV, 99 and XV 140, and in *BQut.* 151—2.

³ One of the difficulties in the chronology of this series of episodes is the fact that in one list of the persons among whom the booty of Ḥunain was distributed (A. H. 8), called *al-Mu'allaḥ qutūbuhum*, appear the names of Labīd and 'Alqamah b. 'Ulṭhah (BHisham 883); their names are absent from the second list. See Caetani, *Annali*, Vol. II, Part 2, p. 185. It is apparently this fact that has induced Caetani to put the visit of 'Āmir to the Prophet before the battle of Ḥunain.

⁴ Agh. XV 139.

day when ‘Āmir son of at-Ṭufail died.” He left no son, though his *kunyaḥ* Abū ‘Alī shows that he had had at least one born to him, who probably died in infancy.

As in the case of ‘Abīd, we have no information regarding the person who first collected the poems of ‘Āmir b. at-Ṭufail; he may very possibly have been Abū ‘Amr ash-Shaibānī. Our present *diwān* is said to follow the readings of Abu-l-‘Abbās Aḥmad b. Yahyā, called Tha‘lab (200—291), a pupil of Ibn al-A‘rābī and a celebrated doctor of the Kūfī school of grammar. The author of the commentary, Abū Bakr Muḥammad b. al-Qāsim al-Anbārī (271—327 or 328), was Tha‘lab’s most distinguished pupil, and also of the school of Kūfah. He is well-known as the editor of his father’s great commentary on the *Mufaḍḍaliyāt*, and as author of the *Kitāb al-‘Aḍḍād* (ed. Houtsma, 1881), and the *Kitāb az-Zāhir fī Ma‘ānī Kalimāt an-Nās* (MS. Köprülü 1280). A great commentary on the *Mu‘allaqāt* also goes by his name, and exists in MS. in Constantinople: of this the commentary on Ṭarafah’s *Mu‘allaqah* was published by Dr. O. Rescher in 1910. The present work is not mentioned by name in the list of compositions attributed to him in Ibn Khallikān’s *Biographies* or in the *Fihrist*, p. 75¹, but there can be no doubt whatever of its authenticity. The introduction, and the commentaries on the two poems (Nos. XI and XXIX) which are included in the *Mufaḍḍaliyāt*, agree with the commentary on that work which goes by his father’s name and was revised by himself; No. XXVI is also, as noted on p. 141, taken from the same commentary. The scholia are deficient in information regarding the historical bearing of the poems; perhaps it was in many cases no longer procurable. They sometimes contain evident inaccuracies, as for instance in p. 111³, p. 112², p. 117¹, p. 117¹, and p. 119⁴. A curious slip of memory is the quotation of verses made up of hemistichs taken from different parts of the same poem; e. g.: p. 111³, p. 115³, p. 116⁶. Notwithstanding these defects, however, the commentary is useful, especially as a guarantee of the accuracy of the text. The original from which our MS. was copied was a good one, and the copyist has generally been faithful to it. All departures from the text have been indicated in the notes. The case is very different from that of the portion of the MS. (undoubtedly by the same hand) containing the *Diwān* of ‘Abīd.

There may have been other collections of ‘Āmir’s poetry in existence. In the commentary to the *Mufaḍḍaliyāt*, p. 33, v. 2 of poem No. VIII is cited as in our MS, and a marginal note alleges that the reading in ‘Āmir’s *Diwān* ² is *مِثْلَ حُشْبِ الْعُقَدِ*; as the poem rhymes in *ب*, this would imply that a *diwān* exists somewhere with a wholly different recension of the poem.³ Some of the pieces in the Supplement seem to be taken

¹ This work says that he prepared a number of *Diwāns* of celebrated poets, including Zuhair, Nābighah Ja‘dī, al-A‘shā, and others.

² كذا في ديوانه.

³ As noticed on p. 111, note *d*, a verse ending in our recension in *الأجسم*, occurs in the LA and

from such a collection; No. 1 has every appearance of being genuine; No. 2 is clearly a portion of No. VIII. Nos. 4, 5, 6 (very celebrated), 7, 8 (actually cited in *commy.* to *Mufaddaliyāt*), 10, 11 (also from *commy. Mufdt.*), 13, 15, 16, 17, 20, 22 all seem to be probably the work of 'Āmir, and to have been taken from some other collection of his poems. The other fragments included in the Supplement are either doubtful or clearly spurious. Of the pieces in the *Diwān*, No. II (the only long *qaṣidah*) is perhaps open to suspicion because of its insistence on the theme of the defeat of Tamīm at Shi'b Jabalah; if 'Āmir was born on the day of that battle, it may be thought hardly likely that he would speak of it as if it were a recent event. The verse (No. 18) which is said in the commentary to refer to the leader of the Banu-l-Ḥārith b. Ka'b who was certainly a contemporary of 'Āmir may possibly in reality refer to some other chief called Ḥuṣāin; the battle of Dhū Najab, if it was the engagement referred to in Naq. 587 and 1079, was a *defeat* of 'Āmir, not a victory: some other fight must be intended. Other pieces which appear to be doubtful are Nos. XVII (on account of its reference to 'Antarah of 'Abs) and XXVI (see *ante*, p. 81—82).

Only four pieces in the *Diwān*, Nos. II, VII, XXVIII and XXXII, exhibit the double rhyme marking the commencement of an ode; in addition there are two in the Supplement (16 and 21), of which the second is certainly spurious. The other pieces are all mere fragments, and the theme is throughout what the Arabs call *fakhr*, boasting of warlike exploits and the glories of the tribe. 'Āmir was esteemed by al-Aṣma'ī¹ a good poet in this style. He says that he was called *المُحَيِّرُ*, "the adorning" or "beautifier" of verse.² Of himself he says repeatedly that he is a "Child of War" (XIV, 1; XXIII, 4; XXIX, 10), and it is of warfare only that he has to tell. We must not expect to find in him the variety and the poetic imagination displayed by 'Abīd. A comparison with 'Antarah, the other great warrior-poet, suggests itself; but of 'Āmir we possess no *nasīb*, in which the resources of Desert minstrelsy were chiefly displayed, and are thus unable to set one poet against the other. For the rest, the reader of the *Diwān* will judge for himself of the man and his work.

TA with the rhyme *الأجساما*. This may, however, be only an inaccuracy in the Lexicons, and it is possible that the note referred to above may also be due to a confusion of memory on the part of the annotator.

¹ Mbd Kamil 93¹⁴.

² The same epithet is applied to Ṭufail of Ghant: *Mfdt.* p. 410¹⁵.

‘ĀMIR.

TRANSLATION.

I.

These three verses belong to a poem the full text of which is given in the Supplement, No. 1, which see for other readings. They are very celebrated and often cited.

- (1) As for me, though I be the son of the Chief of ‘Āmir, and the Knight of the tribe, called on for help in every adventure,¹
- (2) It was not for my kinsmen's sake that ‘Āmir made me their chief: God forbid that I should exalt myself on mother's or father's fame!
- (3) But it was because I guard their peculiar land,² and shield them from annoy, and hurl myself³ against him that strikes at their peace.

II.

An ode devoted to setting forth the glorious deeds of his tribe. In the *nasīb* the lady mentioned, Salmā, (diminutive Sulaimā, v. 5), is said (like Asmā, the mistress most frequently named) to belong to a hostile tribe. Vv. 1—2 are addressed to himself.

- (1) Hast thou recognized, in the low land of ‘Ārimah, the place where Salmā halted, or known again the signs of her abiding
- (2) In the nights when she took thee captive with her rows of pearly teeth, and her eyes like a fawn's that feeds on the balsam⁴ bushes —

¹ Literally, "In every cavalcade that rides forth."

² *Himāhā*, "their reserved land", that which they claim as their own peculiar.

³ Lit.: "thrust at him with my shoulder."

⁴ The balsam of Mecca (identical with the "Balm of Gilead" of the O. T.), *Commiphora opobalsamum* (formerly *Amyris commiphora*).

- (3) What time my tribe were at enmity with her kin,¹ that she might create between her (and us) a cause of trouble and quarrel?
- (4) And if thy people hold thee back that thou leave them not to join us — yet time was when we dwelt together in ‘Ārimah in sweet peace.
- (5) Yet if Sulaimā knew what she might know of my deeds on the morning² of alarm, she would cast her lot with the noble.
- (6) We left Madhḥij³ like a tale of yesternight, and Arḥab, when (our horse-men) enveloped them with their troops;
- (7) And we sold Shākir for the ancestral wealth of ‘Akk, and a band of our warriors faced Judhām;
- (8) And we scattered Shanū’ah in every direction, and Ḥimyar met at our hands with trouble;
- (9) And Hamdān⁴ there — it matters not to me whether they be at war with me or at peace.
- (10) And we met, in the valley of Dhū Zarūd, the Sons of Shaibān⁵, and they were swallowed up utterly;
- (11) And as for a tribe of the Sons of Asad, we left their women in mourning garb, widowed of their husbands;
- (12) We cut to pieces their chiefs for all to see, and we fed the hyenas full with the flesh of the mighty;⁶
- (13) And we gave Ḥanīfah⁷ over to slaughter in their villages, and our attack utterly destroyed Hakam and Hām;⁸
- (14) We slew their captain, and they fled, scattering hither and thither, as thou scatterest in flight the bands of ostriches;
- (15) We returned home with their women captive behind us on our camel-saddles, and with booty of camels — they were our meat.
- (16) And we fell upon Zubaid⁹ in the middle of the night, and by dawn their abode was held by a clamorous mighty host;⁹
- (17) And of ‘Abd al-Qais¹⁰ we obtained captives, from far Baḥrain, and divided them amongst us;

¹ *Lit.*: "That she might bestow between her (and us) buckets of unwholesome water."

² Attacks were always made in the morning, just before dawn.

³ The tribes named in vv. 6—9 are all of al-Yaman, or of Yamanic origin settled elsewhere (Judhām).

⁴ See the contempt with which Hamdān is spoken of in No. XXXVII, *post*.

⁵ A division of Bakr b. Wā’il.

⁶ Paraphrase.

⁷ The most powerful division of Bakr b. Wā’il, settled in the mountains of al-Yamāmah, about the site of the modern Riyāḥ: they were to a considerable extent cultivators, having a good water-supply.

⁸ Again tribes of the Yaman.

⁹ The omission of a proper subject to *صَبَّحَ* in this verse suggests that something has fallen out, and that a second hemistich of v. 16, with a first hemistich containing the missing subject, has disappeared.

¹⁰ A Ma’uddic stock settled on the sea-coast of the Persian Gulf, about the peninsula of Qaṭar: this shore (not the islands now called by the name) is meant by *Baḥrain*.

- (18) And at Dhū Najab we met Huṣain (of the Bal-Ḥārith¹), and in the battle we destroyed Usāmah;
- (19) And at al-Ḥaumān Qais just escaped us, but left in our hands his bride a prisoner while safe himself:
- (20) And sooth, if he had loved his wife as well as himself, he would have met there his death at the points of our spears!
- (21) And the kin of al-Jaun² travelled to meet us [on the morning of the Defile³], and were cut off utterly;
- (22) We slew of them a hundred in requital for an old man, and we put chains on a number of their people our prisoners.
- (23) And on the Day of the Defile we met Laqīṭ⁴, and made his head the raiment of a keen sword-blade;
- (24) Ḥājib⁵ we took captive, and he remained in bonds, until we had left his kinsfolk not a single camel;
- (25) And the host of the Sons of Tamīm we left lying there, slain, with arms and heads lopped off;
- (26) Yea, long was the Day to them there, as when thou pilest on a blazing fire fresh wood;
- (27) Unlucky was the day we brought upon them in their own country, poison was the draught they were given there to drink.
- (28) And if the changes of things do not hurry me out of life, they will go on paying tribute to us year after year;
- (29) They will pay it, though they loathe it, abased beneath us, and will give into our hands the reins to guide them.
- (30) But carry this message, if thou passest them, to the host of Sa'd⁶ — 'Sleep soundly! Never shall we break your rest:
- (31) 'Ye gave us secret tidings, and ye took no part in the attack upon us — verily ye were generous to us!
- (32) 'If ye had joined the host with the Son of al-Jaun, ye would have been like those who perished and brought shame upon themselves.'

¹ The leading Yamanic tribe of Najrān, south of the territory of 'Āmir. (See remarks on this verse *ante*, p. 93.)

² The two sons of a prince of Kindah, called al-Jaun, "the Black". See *post*, Frag. 15.

³ Entered conjecturally in a break in the MS. These two princes were slain on the Day of Shīb Jabalah.

⁴ Chief and leader of the tribe of Tamīm at the battle of Shīb Jabalah, where he was killed.

⁵ Ḥājib was the brother of Laqīṭ: the verse means that his tribe had to pay in ransom for him all their herds.

⁶ The sub-tribe of Tamīm called Sa'd b. Zaid-Manāt, which sent warning to 'Āmir of the intended attack at Shīb-Jabalah. (They claimed Ṣaṣā'ah, the progenitor of the tribe of 'Āmir, as one of their kin: see Naq. 657^a and 1064^{ab}; Agh. X, 36^a).

III.

Tells of a battle with the tribes of Najrān — Nahd, the Banu-l-Ḥārith b. Ka‘b, and Jarm — in al-Kaur (the name of a mountain-range in the Yaman).

- (1) Why askest thou¹ not of us — for thou art kind and carest for our fortunes — how we fared in the hollow plain the day that Nahd blenched before us,
- (2) And the tribe of Ka‘b and the whole of Jarm in the plain, the day when they were driven to face us with the whip,
- (3) In al-Kaur, the day that al-Ḥuṣain² lay there still, and ‘Abd al-Madān had seen gallop our³ horse
- (4) Bestriden by stern warriors eager for battle, clad in ring-mail of iron, deftly fashioned by the armourer?
- (5) (Why askest thou not) which of the knights did most slaughter in the mellay among our foes, when the toil of battle had changed their hue,
- (6) When I singled out their captain, and then left him there, food for the wild beasts, a mass of dead flesh,
- (7) And Rabī‘ah⁴ fell there in the onset, flung to ground, and the cry of mourning went up at that which Fate had brought to pass?
- (8) That was *my* place — as thou askest, there stood I: how we came there, ask further another time.
- (9) Hast thou asked my people of Ziyād⁵, when the spear-point scathed him, and when ‘Abd did mischief to him?
- (10) And the man Zaid — I left him leading him⁶ towards the hills — but it had not been in his mind that he should take refuge there!

IV.

- (1) We went up with noble steeds against the tribe of Ward¹, and after our onset ill was the luck they gained;
- (2) We destroyed the tribe of Dhu-l-Bazarā,² and Ka‘b, and their Mālik, and we brought to nought Bashīr;

¹ Addressed to a woman-friend.

² Al-Ḥuṣain and ‘Abd al-Madān, two chiefs of the Banu-l-Ḥārith.

³ Lit., “their horse,” but he means the horse of his tribe ‘Āmir.

⁴ Rabī‘ah here is not the father of Labīd, who was killed, before the battle of Shi‘b Jabalah, in a fight with the Asad at Dhū ‘Alaq: it is the name of some enemy; a *v. l.* is Dubai‘ah: see No. XXI.

⁵ The person meant is said in the commentary to be Ziyād son of al-Ḥārith, perhaps of the Banu-l-Ḥārith.

⁶ *I. e.* Ziyād. ⁷ *I. e.* the tribe of ‘Abs; Ward was the father of ‘Urwah, a celebrated poet and hero.

⁸ Dhu-l-Bazarā is said to be a name of the tribe of Abū Bakr b. Kilāb, a branch of ‘Āmir b. Ṣa‘ṣa‘ah: see Introduction, pp. 74—5.

- (3) And near did we bring ar-Ribābah to perdition on the Day of Fajj, and we captured in our noose ‘Ashīr,
 (4) And Sayyār, the champion of Sa’d son of Bakr; and we slew Baḥīr in requital for Mafrūq.

V.

A description of the cavalry of ‘Āmir ibn Ṣa‘ṣā‘ah.

- (1) We led our noble steeds until we stalled¹ them in Thahlān by force, and there they abode.
 (2) And I chid al-Maznūq² until he charged with me into the midst of a compact body of horse, and they were scattered.
 (3) And we gave ‘Abs and Murrah³ to drink of a cup in the borders of their country — and long was the draught!
 (4) And as for our steeds, we accustom them to spring forward, whensoever a raid chances, or looms large before us —
 (5) Tethered close to our tents, (eager) like camels maddened with thirst⁴, rough in the forelocks, — we call on them for their best speed, and they answer fully,
 (6) Bestriden by the youth of ‘Āmir, who smite the helms when the cavalry are wedged together in the strait of battle —
 (7) In the strait wherein the spear-tops fly in splinters, when the bravest warriors shrink, and (slaughter) waxes hot;
 (8) They smite the armed enemy in the rising dust of battle, what time their War shines forth and hurls herself upon them;
 (9) And they raise up a heavy dust-cloud after a lighter one, and after neighing with a din like thunder, come on stern and fierce ...
 (10) Steeds that go forth at dawn, a mighty strength, and fall on their foes and ravage them throughly.

VI.

- (1) Of a truth the horsemen who ride on a foray know well that we, what time men vie one with another in deeds of valour, are their lions,

¹ Paraphrase.

² Name of his war-horse.

³ Murrah, a sub-tribe of Dhubyān: Dhubyān, ‘Abs, Anmār, and Ashja‘ together make up the great group called Ghaṭafān, with which ‘Āmir were constantly at war.

⁴ *I. e.* Eager to spring upon their foes, as camels suffering from the disease called *huyām*, mad with thirst, rush to the water.

- (2) Mounted on swift coursers, that gather ever more pace as they gallop along, when under the saddles the saddle-cloths have become loose;
- (3) And already are the steeds bathed in moisture, until the black horses (by reason of the drying sweat) resemble in colour the bays.
- (4) And it is we that have held Madhhij out of their lands: they were slaughtered until their mightiest returned home vanquished;
- (5) One body of them was at al-Maṣāmah, who fled, and another (stood their ground, but) their good fortune had been blotted out.
- (6) What time an evil year presses, and long lasts its dreariness, and heaven's rain falls not, and the trees grow yellow,
- (7) Then are we found to be the generous ones: our guest is not turned away when the hoar-frost lies crisp about all the tent-places.
- (8) Yea, even this morning my wife has been railing at me from dawn: for no crime of mine does she shun me and show her aversion;
- (9) When I have said my say, and have done with (my answer to her reproaches), she brings upon me another (burden of reviling) — a condition of things which I like not.
- (10) There is no good in affection when its bond has become worn out: the best of bonds for those who are joined together is the newest of them¹.

VII.

Tells of fighting with Ḥanifah at Ghaul, and with ‘Abd al-Qais at Mardā.

- (1) Lo! Kanūd has visited thee by night² from Khabt: yet she severed our bond, and swore that she would return no more.
- (2) Methinks thou³ didst not see us on the Day of Ghaul, nor did the hosts bring thee tidings of our doings —
- (3) What befell the chiefs of the Sons of Lujaim⁴ — leathern thongs bite into their flesh, in bonds with us.
- (4) And ‘Abd al-Qais⁵ in al-Mardā — there overwhelmed them a morning of ruin such as fell upon Thamūd⁶;

¹ Perhaps جَدِيد here may mean "that which is cut off"; see Labīd, Mu‘all. 20.

² *I. e.* in a vision, *khayāl*.

³ *I. e.* Kanūd.

⁴ Lujaim is the name of the father of Ḥanifah: see No. II, 13.

⁵ See No. II, 17.

⁶ See Qur‘ān, VII 71—77, etc.

- (5) We came upon them at dawn with our tall steeds, lean and sinewy, and spears whose steel was as burning flame,
 (6) And swords that reap the necks, keen and sharp of edge, kept carefully in the sheaths till the time of need,
 (7) And war-mares, springing lightly, of eager heart, strongly knit together, not to be overtaken.
 (8) We came upon their host in the morning, and they were like a flock of sheep on which falls the ravening wolf;
 (9) And there were left there on ground of them ‘Amr, and ‘Amr, and Aswad — the fighters are my witness that I speak true!
 (10) ‘Abdallāh too lay there, and the son of Bishr, and ‘Attāb, and Murrah, and al-Walid.
 (11) We fell upon them with white steel ground to keenness: we cut them to pieces therewith until they were destroyed;
 (12) And we carried off their women on the saddles behind us, with their cheeks bleeding, torn in anguish by their nails ¹.

VIII.

For the subject, see the note in the Arabic text, p. 111.

- (1) As for me, what time the udder-strings of your mother are pulled tight, I am of those to whom the call goes out — ‘Gird on thine armour and ride forth!’ ².
 (2) No matter! before now has (War) pressed Murrah with the weight of her breast, and (the cavalry) have left Ashja‘ lying like logs of *ath’ab* ³.
 [Frag. 2. (1) Black are they, given to fattening their camels: when they lead them down to drink, the richest of them in milk comes up from the water without being milked ⁴.
 (2) Bald are they, little-headed: their noses are (round and small) like pieces of dry camel’s-dung which a boy strings together in play;]

¹ This rendering does not follow the commentary, which seems to be erroneous.

² The “udder-strings” are cords tied round the udders of camels, to prevent the young from sucking or the herdsman from stealing milk: the reference to their tightness carries a charge of niggardliness, and also implies that the people addressed are mean herdsmen, while he, the poet, is a warrior. The commentary, however, which speaks of “picking up” the udder-strings, suggests that the correct reading is

أنتشرت, “are scattered about.” The reading of the MS. is clear.

³ Murrah: see above, V, v. 3. Ashja‘, on the Day of ar-Raqam, showed particular cruelty to the prisoners of ‘Amir, who were all slaughtered by this tribe. “Like logs of *ath’ab*”, a tree: i. e. like dead corpses. *Ath’ab* is a species of fig.

⁴ Again the charge of niggardliness, repeated: they allow their camels to grow fat by not being milked, instead of using their milk for hospitality.

- (3) They ask not the noble to give them their daughters in marriage, and their own unwedded maid grows grey, while none seeks to wed her.
- (4) Dost thou exult that Fortune has dealt treacherously with a knight? The yellow-toothed dogs! I was not the one overcome again and again!
- (5) O Murrah! Time has dealt fiercely with you in the past, and I have reopened your bleeding wounds, myself unscathed;
- (6) And I have left their host in the lava of Darghad¹, the prey of wild beasts and vultures with long hanging feathers.
- (7) Yea, many a time have I stalled² my horses in your camping-grounds, in the midst of your home-land, on their backs keen warriors skilled in battle;
- (8) And I have assuaged my thirst for vengeance on Fazārah — verily they are folk of deeds and men of sturdy thick-necked glory;³
- (9) And many a time hast thou gloried in trifles which thou hast counted up: — when thou comest to the tents of thy people, recount them there if thou darest!
- (10) Then, surely, shall one bereaved (of husband or son) tell thee of her pain, with her eyelids that have lost their lashes from constant weeping!
- (11) And many a time hast thou come upon our horse, and hast liked them not, and hast turned aside from their vanguard that seemed to thee dangerous!
- (12) Yea, they have borne down with their breasts the Sons of Fazārah, and the tribe of Ashja⁴ they have overthrown with a shoulder-thrust;
- (13) They have left of them nine lying dead on the battle-field, and another three they have bound in bonds and destined for death.

IX.

- (1) Fazārah pasture their camels in the very midst of their home-land⁴, and the herds suffer torments of thirst between the long rugged strips clear of sand, and the sand-hills.
- (2) They pay their tribute without any friendliness: — and Fortune is full of troubles and vicissitudes.
- (3) We are the warriors to deal with him who brings War with its terrors: we are those who dye with heart's blood the mailcoat where it enfolds the breast.
- (4) And Bakr passed upon you a fitting and right judgement; and the Sons of Fazārah turned tail and fled when the time for fleeing came.

¹ See ‘Abid, XXX, 1.² Paraphrase,³ Sarcasm.⁴ I. e. through cowardice they do not venture to send them to feed far from their head-quarters: see note to ‘Abid XI, 30 (translation).

X.

These verses appear to be a fragment of a poem which was afterwards superseded by No. XI. The lines that have survived contain obscurities which are not cleared up in the commentary. They refer to the battle of Faif ar-Riḥ, an inconclusive engagement in which ‘Āmir was opposed to Yamanite tribes collectively called Madhhij, and in which our poet lost an eye by a treacherous thrust of a lance by a man of Khath‘am who professed to be fighting on his side; see Introduction, p. 82.

- (1) They ¹ came on with the whole of Shahrān of the broad plain ², and Aklub thereof, the offspring of Bakr son of Wā’il ³;
- (2) The Ancients of the tribe were busy between Suwaiqah and the south of Mount Qahr, with their left hands (holding their bows) aslant ⁴.
- (3) And if there had been a host like us, they had not spoiled us: but those that came upon us were all *Jinn* and evil devils.
- (4) And we spent the night — and whoso has alighting at his tent a guest such as ours, spends the night not unmindful of the entertainment of his guests.
- [(5) ⁵ And Khath‘am are a tribe accounted equal with Madhhij: and are we anything but as one of the tribes ourselves?]

XI.

Reflections on the fight at Faif ar-Riḥ, and the wound he received there from the hand of Mus-hir, the man of Khath‘am (see note at beginning of No. X).

- (1) Verily the Chiefs of Hawāzin ⁶ know well that I am the knight who defends the cause of the house of Ja‘far ⁷;
- (2) And al-Maznūq ⁸ knows well that I urged him again and again, on the evening of Faif ar-Riḥ, to face the foe, as the blank arrow ⁹, denounced by the gamers, is put back again and again into the bag.

¹ I. e. Khath‘am.

² or, “of al-‘Arīḍah”, a proper name.

³ What this means is not clear, since Bakr was not a Yamanite stock; *Milād* also properly means the time of birth, birthday, not offspring.

⁴ Or, “taking the way towards the North.”

⁵ Additional verse not in our text.

⁶ Or “Uplands of Hawāzin”: that is, the large group of tribes of which ‘Āmir b. Ṣaṣa‘ah, his own tribe, was the most powerful.

⁷ His subtribe among the divisions of ‘Āmir.

⁸ Name of his horse.

⁹ In the game of *Maisir* the lots of the players are cast by shuffling arrows, of which there are seven that bear a name and carry a share in the prize (a slaughtered camel), while three are blank, carry no share, and are put in only to make up the number of ten. When one of these last is drawn, it is reviled by the gamers, and put back into the bag again.

- (3) When he flinched and turned aside from the thrust of the spears, I urged him on and said to him — ‘Get thee on, straight forward — never turn thy back!’
- (4) And I admonished him that to fly were a disgrace to a man so long as he has not put forth his utmost strength — in which case he is to be held excused:
- (5) ‘Seest thou not that their spears are all couched straight at me? and thou art a charger of noble stock: so bear it bravely!’
- (6) I desired that God might know that I endured patiently; and in truth I dreaded a day like that of al-Mushaqqar¹.
- (7) By my life — and my life is no light thing to me! — verily the spear-thrust of Mus-hir has spoiled the beauty of my face;
- (8) And an evil man shall I be if I be one-eyed, unsteady on my legs in fight, a coward — and what shall be my excuse in all assemblies?
- (9) And sooth, they know full well that I dashed against them, on the evening of Faif ar-Rih, as one circles the Pillar² again and again;
- (10) And I ceased not until my breast and my charger’s throat were covered with streaming blood like the fringe of a striped silken cloth.
- (11) I said to a soul the like of which is not poured forth (in death)³: ‘Cut short thine exulting: verily I fail not in carrying out my purpose!’
- (12) And if they (the enemy) had been a host like ourselves in number, they had not spoiled us: but there came upon us a stock full of boastful words;
- (13) They came upon us with all Shahrān of the broad plain, and the whole of Aklub, clad in coats of mail of the best.

XII.

- (1) We went forth, a party to treat, and repaired to the nobles of Dārim, on the morning when we repaid to al-Jaun a calamity for what had happened to al-Jaun⁴;
- (2) And there was not another tribe that could hold our place: we sought no help from aught but our spears, in the day of alarm or when bent on some violence.
- (3) And never did I see a kin that carried their standard to the height of glory reached by us, of all men that use speech.

¹ The name of a fortress held by the Persian Governor in al-Bahrain, where a number of the tribe of Tamīm met their death; see my *Translations of Ancient Arabian Poetry* (1885) pp. 87—89.

² This “Pillar” is the name of a standing stone to which reverence was done in the days of Arab heathenism by circumambulation, as the Ka‘bah is still circumambulated at the Pilgrimage; see Frag. No. 8, *post*.

³ *I. e.*, his life is so precious that it should not be squandered.

⁴ Dārim, an important branch of the great tribe of Tamīm; al-Jaun, name of a Kindite prince. The precise circumstances to which the poem refers are not explained.

- (4) Who among men does not know that we are their betters in the noble handling of great affairs?
- (5) We are they that led our noble steeds forth on a foray in spite of worn hoofs: (slender and muscular are they) like bows of *nab*^c or *sa’sam* wood which the bow-maker heats in the fire (to bend them into shape)¹.
- (6) And we fell upon the tribe of Asmā² with our lances in the dawning, and we left in the tribe of Murrah none but women lamenting their dead.
- (7) We ripped up the women with child of Shanū’ah, after that (our horses) had trampled under foot in Faif ar-Riḥ Nahd and Khath‘am³,
- (8) Led along by our side — the foray had rendered them lean and lank, as the vehement gallopers of them vied in speed with the straightened spear-shafts laid in rest⁴;
- (9) And we brought in the dawning upon the tribe of Najrān a raid which caused their women with child to give birth prematurely through fear of us⁵.

XIII.

- (1) Avoid Numair⁶, and trample them not with thy cavalry,
for among them are men of ‘Āmir settled.
- (2) And verily the spears of the Sons of ‘Āmir
drip from their points drops of red blood;
- (3) They are the menders of the broken bones,
when the breakings give no hope of mending;
- (4) They are the men to smite, in the raid at dawning,
the heavily-armed warrior in his *mighfar*⁷ on the nose;
- (5) They straighten what is crooked in the battle,
what time the dust-clouds rise high in air;
- (6) Warriors, defenders of the right, what time
lips are parted perforce in the fierceness of fight.

¹ Lit., “as the bow-maker shapes (by heating) bows of *nab*^c and *sa’sam*.” *Nab*^c is said to be the same as *shauha*! (‘Abd XI 25, 29), a tree, *Zizyphus jujuba*; *sa’sam* (Hindi *shisham*) is *Dalbergia sisu*, an Indian wood.

² I. e. Fazārah.

³ All these are Yamanite stocks.

⁴ The repetition of *بعدهما* in v. 8 in the same place as in v. 7 suggests that the text of the former verse is corrupt; the idea in the second hemistich of course is that the horses race with the couched lances held by their riders.

⁵ Paraphrase. The “tribe of Najrān” is the Banu-l-Hārith b. Ka‘b, which held that region.

⁶ Numair, a tribe descended from ‘Āmir b. Ṣa‘sa‘ah and brothers of the Banū Hilāl.

⁷ The *mighfar* is a skirt of mail depending from the helmet and shielding the neck; it corresponds to the original meaning of *hauberk* = *halsberge*.

- (7) Long do they keep on foot warfare time after time,
when strife blazes up in a burning flame.
- (8) As for your boasts which ye put forth,
he who knows the truth shall give you the lie;
- (9) Then shall the troops of them, when they meet together
weaponless, know which of them ye have sought to attack(?)¹
- (10) They² shine forth brightly when things are most doubtful —
verily experience is preferred (before empty boasting).
- (11) Truly in what is past there was an example,
and he who is intelligent gains wisdom from knowledge.
- (12) He is blamed who is remiss and neglectful in his business,
when the task is clear and plain to him who exerts his full power.

XIV.

- (1) Truly War knows that I am her child,
and that I am the chief who wears her token in fight;
- (2) And that I dwell on a mountain-top
of glory in the highest honour;
- (3) And that I render restive and distrest
mail-clad warriors in the black dust stirred by battle;
- (4) And that I dash upon them when they flinch before me,
with an attack fiercer than the spring of the lion.
- (5) With my sword I smite on the day of battle,
cleaving in twain the rings of the strongest mail.
- (6) This then is my equipment — would that the warrior
could see length of days without thought of decay!
- (7) And truly the folk of ‘Āmir know
that we hold the peak of their mount of glory,
- (8) And that we are the swordsmen of the day of battle,
when the faint-hearts hold back and dare not advance.

XV.

- (1) Our home-nurtured steeds are brisk in the morning when we gallop them
and far do they carry us on a raid which stirs up the dust in clouds;

¹ The meaning of v. 9 is obscure, and the text seems to be corrupt.

² *I. e.* ‘Āmir.

- (2) And al-Maznūq never leaves me, but is always ready saddled with the light saddle which constant training requires to be bound on his back.
- (3) When the criers of War call her cry, then forth ride the Sons of ‘Āmir, leading along steeds, each one of them the best of its stock ;
- (4) On them are the helms, and the mail-coats full and flowing ; they dash their steeds into the fray as though the whole tribe were in the welter of dust.
- (5) Sometimes they fall at dawn upon ‘Abs with a sudden terror, and at others they mount up to the Son of al-Jaun by a rugged road.
- (6) And the horsemen swoop down from the valley of adh-Dhināb, and they hold their lances inclined (for the thrust), red with the blood of the neck-veins.
- (7) If thou askest the troop of our doings in their adventures on the day of al-Mushaqqar ¹, when the bravest champions were in distress,
- (8) They will tell thee that it was I who charged again and again among them, when the spears were shivered in the day of press and strain.

XVI.

A poem addressed by ‘Āmir to an-Nābighah of Dhubyān, the veteran poet. His name was Ziyād, *an-Nābighah* being an epithet.

- (1) Ho! who will carry for me a message to Ziyād, on the morning of the hollow plain, when the give and take of blows is near at hand —
- (2) The morning when the horses of the Sons of Kilāb ² come home with their breasts stained with fresh blood?
- (3) And verily to us belongs the right of decision every day, when the right course is made plain in the matters for judgement.
- (4) And I shall surely judge without going beyond the right, or using violent speech when an answer is sought by men:
- (5) The judgement of one skilled and prudent, without a flaw, when the course is surfeited with much speaking.
- (6) And verily the steed of weight and gravity is deliberation, that takes the needed time for thought: but youth is prone to headlong folly;
- (7) Yet folly is not dependent only on age: the caravans disperse in all directions with the piercing arrows of things said.
- (8) And as for the Sons of Baghīd ³, there has come to them the message of good counsellors, but they heeded not;

¹ It is not probable that the Mushaqqar mentioned here is the fortress in al-Bahrain referred to in XI, 6.

² ‘Āmir’s house, the Banū Ja‘far, were sons of Kilāb.

³ Baghīd, son of Raith, son of Ghaṭafān, was the father of ‘Abs and Dhubyān.

- (9) They returned no answer to their advisers, until the decision¹ came to us to deliver, and the veil was rent.
- (10) And sooth, my sentence is what ye know well, and my cavalry — booty is lawful to them;
- (11) When they take their way against other horsemen swiftly, the raven crosses the path of these, bearing evil omens;
- (12) And if they pass on against a hostile people, in their forecourt, verily these shall lose and be disappointed.

XVIA.

The answer of an-Nābighah to the foregoing²:

- (1) Ho! carry this message from Ziyād to little ‘Āmir: ‘Verily the appropriate place for folly is youth!
- (2) ‘And thou shalt surely attain to gravity, or be withheld (from folly), what time thou art grizzled, or the raven grows gray³.
- (3) ‘Be thou like thy father, or like Abū Barā⁴: then shall judgement befit thee and right decision.
- (4) ‘Let not light-minded conceit fly away with thy wisdom, and land thee in a place which has no issue.
- (5) ‘So if there be an owner of camels in Ḥismā⁵ — they brought to pass, when they met thee, the blow thou knowest;
- (6) ‘And certainly he was not of distant kinship to thee — nay, they reached thee (through him): and wrathful were they —
- (7) ‘The horsemen of Manūlah⁶, not unsteady on their steeds, and Murrah, over their host the eagle standard⁷.’

¹ Reading الحُكْمُ for الحِلْمُ, as suggested by Prof. Nöldeke.

² So our MS. But, as observed in the notes to the Arabic text, the previous poem seems rather to be the answer to this one.

³ I. e., perhaps never at all.

⁴ His uncle ‘Āmir b. Mālik, “the Player with Lances.”

⁵ So our text; but the *Diwān* reads Ḥisy (حِسِي): Ḥismā is the name of a tract far to the north, bordering on Syria, and seems unsuitable here. *Ḥisy* means a water-bearing *stratum* of sand with rock below, and several places are called by the name. According to the commentary Ḥanḍhalah, brother of ‘Āmir, was killed in the fight in Ḥismā or Ḥisy. أصَابُوا is an ambiguous word, and may mean either “they inflicted a blow or disaster” (as would be the loss of Ḥanḍhalah), or “they obtained booty” (as might be inferred from the mention of camels).

⁶ The wife of Fazārah and mother of Shamkh and Māzin his sons.

⁷ Or possibly the eagle itself, awaiting its prey as the result of their prowess: see Nābighah I, 10—12.

XVII.

Boasts of a victory gained over ‘Abs, and taunts ‘Antarah, the celebrated champion of that tribe, with fleeing and leaving his mistress ‘Ablah behind. As noted in the Arabic, it is scarcely possible that this fragment can be by ‘Āmir, since ‘Antarah was much his senior in years, and was probably dead in old age before ‘Āmir became famous as a warrior.

- (1) Ah many the champion I have left dead on ground, generous in his gifts,
the chief of a numerous tribe!
- (2) And I have left his women whelmed in sorrow, lamenting him at eventide
with cries of bitter grief.
- (3) I have slaked my burning thirst with the House of ‘Abs, and I have won
all kinds of booty, though I grew not rich thereby¹.
- (4) And al-Agharr² saved ‘Antarah from destruction, speeding away with him
swiftly as a falcon darts on its prey;
- (5) And thou didst leave ‘Ablah there, in the midst of young warriors who had
passed the night³ on the backs of galloping steeds;
- (6) They carried off Hind and al-Wajihah by force, on the day of the disaster,
on thoroughbred swiftly-trotting camels.

XVIII.

- (1) We gave the tribe of ‘Abs to drink in the morning a cup in whose sides
was poison steeping;
- (2) And long did we make for Murrah the day of misfortune, and for their brothers;
and truly our hot thirst was slaked;
- (3) We left their camps full of pools of blood and dead corpses, and everywhere
was raised the cry of anguish;
- (4) And the proud and vainglorious was abased — *we* brought him down; and
the humble was exalted by our means.
- (5) We slew Mālik and Abū Razīn, on the morning of the hollow plain, when
the scout signalled to us that they had come.
- (6) Of us in the day of alarm are noble champions, when the horses neigh
mightily at the coming fight,

¹ Because it was soon distributed in bounty to others.

² The name of his horse, meaning "having a white star (*ghurrah*) on the forehead."

³ Because raids were made in the morning before dawn.

- (7) Mounted on short-haired steeds, noble of stock, branded with our mark,
that prance and curvet with knights young and old,
- (8) What time galloping has caused their sides to stream with sweat, their
pace the best, their shoes (made of double soles of leather) cut to pieces (by
the stony ground).
- (9) And on the Day of the Defile we left Laqīt lying slain by a gleaming, keen-
edged, polished sword ¹ —
- (10) The morning that he purposed to go up to fight us with his kinsfolk: but
his tribesmen left him without a backing;
- (11) And we returned home, rich with plunder and captives, leading along white
women crying and lamenting.

XIX.

Addressed to the tribe of ‘Āmir b. Ṣaṣa‘ah, and recounting the achievements of his
sub-tribe Ja‘far b. Kilāb in the common service.

- (1) Ye Sons of ‘Āmir, stay your reviling and give heed! Come, count up to-day
my doings in your service.
- (2) Be not thankless for our labours in times of misfortune, when there bit
you sore distress, yea the sternest.
- (3) Ask, and ye shall learn, of our deeds on the morning of Uqaiṣir, and the
Days of Ḥismā ², or the teeth fastened in Ḥāshid,
- (4) And of al-Kaur ³, when the companies of Ja‘far returned to your help, and
Khath‘am came on, gathering mightily against you,
- (5) That they might tear to pieces our substance, and eat it up: but my spear
brought destruction to all their mightiest men.
- (6) Then did I transfix ‘Abdallāh there with a sword-stroke before which blenched
and quailed every champion and defender.
- (7) I left overthrown on the bare earth, cast to ground, Dubai‘ah ⁴, what time
there rescued Shatir son of Khālid
- (8) A swift steed; and Zaid of the Horse ⁵ too received a spear-thrust, what
time the man Zaid dealt unjustly, and kept not the road of right.

¹ See No. II, 23.

² See No. XVI, 5.

³ See No. III, 3.

⁴ See No. XXI, and for Shatir *id.* v. 10.

⁵ Zaid al-Khail, son of Muhalhil, a famous chief of Ṭayyi’, subdivision Nabhān. He became a Muslim shortly before his death in 632 A. D.

- (9) Yea, this is my equipment for every stress of warfare, and for every year that presses heavily on the tribe.

XX.

- (1) We slew Yazīd son of ‘Abd al-Madān¹, and no crime was it, nor did we wrong to any:
 (2) In A‘wā, the day that we faced them with a mighty mountainous host, full of clamour, giving no hold to attack.

XXI.

‘Āmir son of at-Ṭufail, with a band of horsemen, led a raid upon ‘Abs, among whom Zaid al-Khail was at the time sojourning². As ‘Āmir was driving away the captured camels, Zaid came up with him. ‘Āmir, who was protecting the rear of his troop, called out: “What dost thou want?” Zaid answered: “Thou knowest what I want.” ‘Āmir said: “The men of ‘Abs would not suffer thee to keep my spoils; and methinks thou wouldst not gain them before I made thee taste somewhat thou wouldst not like.” Zaid said: “Dost thou not see that the upper end of thy spear is shattered?” “Yea”, said ‘Āmir, “but my sword has received no hurt.” “Wouldst thou”, said Zaid, “that I gave thee this my spear?” ‘Āmir answered: “Yes: plant it in the ground, and stand apart from it thyself.” Zaid did so; then ‘Āmir took the spear, and as he did so, Ḍubai‘ah son of al-Ḥārith of ‘Abs galloped up. “O Zaid”, he cried, “have at the man!” Zaid answered: “Verily I think of him what thou thinkest” (meaning — “I fear him as much as thou dost”). Then Ḍubai‘ah drove at ‘Āmir with his spear, but missed him. ‘Āmir thrust at him, and pierced him through; then said ‘Āmir:

- (1) So, if thou escapest from it³, O Ḍubai‘ah, as for me, by thy fortune, I, tied on thee no amulets!
 (2) I brought him down from his steed as the like of me does to the like of him, with a wide-stretching⁴ thrust that wetted with blood his back and his buttocks;

¹ A celebrated chief of the Banu-l-Ḥārith ibn Ka‘b. In Agh. XIX, 141¹⁰ he is said to have been killed at the second Battle of al-Kulāb; if so, this fragment must be spurious.

² The word is ^{مجاور}, which implies living under the protection of another: but ‘Āmir’s poem shows that Zaid was a prisoner awaiting ransom; he is said in the *Aghānī* to have more than once attacked Fazārah. It seems possible that this narrative is another (and very different) version of the anecdote related in Agh. XVI 55 (authority Abū ‘Amr ash-Shaibānī).

³ The spear-thrust.

⁴ Causing a wide-extending gash.

- (3) And I restored Zaid, after he had spent a long time (a prisoner), to his people safe and sound on the Day of the Pass;
- (4) And ye did not become possessed of the camels that were to have been his ransom, while he, in Taimān, goes along jauntily at his ease;
- (5) He drives his noble steeds towards your grazing-grounds — and time was when he was straitly bound among you with leathern bonds.
- (6) Be not hasty then: expect a knight¹ in your land who wields a Rudainian² spear and a keen glittering blade;
- (7) Every day he makes a foray, well known to men as his, when he leads his horses, the short-haired, the lean and sinewy, to (their work of) death.
- (8) And the Slave of the Sons of Barshā³ we left lying on ground, the morning that he fell among the riders, shrunken together;
- (9) I reached to him, and the edge of my sword shore through the extremities of his ribs in his breast, and cut through his wrists;
- (10) And thou wast near by, and sawest him where he lay, as thou calledst out for Shatīr⁴ that day, and ‘Āṣim.

XXII.

- (1) Our cavalry drove Madhḥij from the plain to take refuge in the mountain-tops, giving them in exchange (for the herbage, or crops, of the low country) *shathth*, *bān*, and ‘*ar‘ur*⁵:
- (2) And they (the horse) left not for ‘Āmir any fortune among men that had not been attained and extracted to the last drop.

XXIII.

An answer to some attack made upon him by an-Nābighah (Ziyād), referring to the Day of al-Maraurāt, which is said by Ibn al-Kalbī to be the name by which the Ghaṭafān called the Day of ar-Raqam, when ‘Āmir met with a heavy disaster. (See No. VIII and No. XXIX, and Introduction, pp. 80—81).

¹ *I. e.* himself.

² A stock epithet of spears: said to mean spear-shafts straightened by Rudainah, a woman of al-Khaṭṭ in Bahrain.

³ Or, possibly, “Abd (a proper name) of the Sons of B.” The latter is a family group mentioned by an-Nābighah of Dhubyān.

⁴ See No. XIX, 7.

⁵ These are all names of shrubs or trees of the hills. *Shathth* is described as a shrub or tree growing in the mountains, of sweet odour but bitter to the taste, used in tanning; *bān* (or *ben*) is a tree, for which see *ante*, p. 54, l. 8, (where for *Moringa pterygosperma* read *M. aptera*); ‘*ar‘ar* is the juniper.

- (1) By my life! verily Ziyād has put forth a lampoon against us; and though it be strong and well knit together, has it caused us any harm?
- (2) Thou speakest shame of us in respect of the Day of al-Maraurāt — without deliberation; and on thy side also are evil chances from Days before when we were the victors.
- (3) Now who will carry a message to Dhubyān from me, a message that shall be swiftly borne abroad — and excuses will profit nothing?
- (4) The Chiefs of Hawāzin¹ know well that we are the Children of War: we weary not in entering thereon or in coming forth²;
- (5) We tie tight the thigh-cord³ of War until we make her yield her milk abundantly, what time the souls of other men have come up into their throats.
- (6) Thou mayst see the horses grazing hither and thither around our tents in companies, that come prancing about us in the evenings and the mornings.

XXIV.

An indignant remonstrance with his own sub-tribe, the Banū Ja‘far ibn Kilāb, for blaming him for some evil fortune which had befallen them (see No. XXXIV).

- (1) By thy life! the Sons of Ja‘far cease not to revile me, as often as hatreds stir up men’s minds in Ja‘far.
- (2) When I said — ‘Now is the time when their love will return’, the hatred that was in their breasts refused to do aught but harp upon old memories (of quarrel)
- (3) For the death of horses that have been slain; and oftentimes did they too slay in requital for them the like number, yea and many more —
- (4) People of the land, in addition to camels won, and clients.⁴ They (our horsemen), with me as their captain, rendered continuous to them (our foes) the meetings of mourning women, bare of head.

XXV.

An expression of disgust at an expedition against Khath‘am that failed, owing to warnings carried to that tribe by Salul, a tribe (so called from its mother) descended from

¹ Cf. No. XI, 1.

² A metaphor from watering camels.

³ When a she-camel refuses to give milk, her thighs are bound round with a cord or thong, when the milk is said to come abundantly.

⁴ The rendering of the first hemistich of v. 4 is somewhat uncertain. Probably something has fallen out which would have made the construction clear.

Murrah son of Ṣaṣaḥ, brother of Āmir. They were settled in the neighbourhood of aṭ-Ṭaʿif, in lands that produced crops of fruit and grain, and were thus averse from the predatory life of the nomads. As neighbours of the Yamanite stocks of Najrān, they had an understanding with these that they would warn them of any attack projected by their kindred, Āmir b. Ṣaṣaḥ.

- (1) Alas me for my labour lost, and my travel in the noon-tide without a midday rest!
- (2) For the men of Khath'am were guarded by their spears, and Salūl had warned them
- (3) Of our going-forth against them, so that we were not hidden from them, and the guide brought them tidings of our undefended places.
- (4) But if I had been listened to, there had happened to Mudrik of Aklub¹ a day long and evil at my hands;
- (5) But I was disobeyed: and folly it was on their part that gave no heed to what I said.
- (6) There blame me those I left behind me (in camp), and there disobey me those I chose to make the attack with me.

XXVI.

Āmir is said to have been taken prisoner at the Battle of Sāhūq (or al-Maraurāt), and to have owed his life to the protection given to him by Khidhām son of Zaid, a man of Fazārah, when Ūyainah, the chief of the tribe, and other leading men wished to put him to death (see com. to *Mufaḍḍaliyāt*, p. 33). This poem is in praise of his protectors. Its authenticity is somewhat doubtful: see Introduction, p. 81.

- (1) When thou desirest to meet with a sure defence, seek the protection of Khidhām son of Zaid, if Khidhām will grant it thee.
- (2) I called upon Abu-l-Jabbār², specially naming Mālik; and from aforesaid he whom thou tookest under thy shield was never scathed;
- (3) And Abu-l-Jabbār arose, joyful to do a generous deed, even as a sharp cutting two-edged sword rejoices to do its work;
- (4) And thou art (by nature) the (camel's) hump³ of Fazārah, high and firm; and in every people there is someone who is the topmost hump.
- (5) And thou didst turn aside from me those who were plotting to do me mischief⁴; and for fear of the mischief of the plotters I had been unable to sleep.

¹ A branch of Khath'am.

² The *kunya* or byname of Khidhām.

³ *I. e.*, the top or highest.

⁴ Or, perhaps, "those who had couched spears at me to slay me."

XXVII.

A recital of the glorious deeds of his tribe.

- (1) Are not we the people who lead along their slender-waisted steeds, with lips drawn back from the teeth (in fight), and who, on the day of alarm, dye their swords in blood?
- (2) And we defend our dependants what time spears are locked together, and we turn away from the road¹ (of their owners: *i. e.* we carry off as plunder) the company of thorough-bred branded steeds;
- (3) And we take as spoil the black² horses with fierce faces, slender like spears, shrunken with the toil of foray, that carry the straightened lances.
- (4) And we have brought on the tribe of Asmā³ a morning raid, the terror of which has caused the pregnant women thereof to cast their young⁴.
- (5) And in the dust of the valley of Abidah (our horse) engaged face to face Unais⁵, and had destroyed already the Chiefs of Khath‘am;
- (6) And on the Day of ‘Ukād̥h⁶ — well do ye know — we were present, and brought up our kin to the front of the battle;
- (7) And we wrought with the two Confederates⁷ a work that stayed for ever the violent oppressor from us;
- (8) And never in all time has there wanted a band of us to stand in defence of our honour against him that dealt perversely;
- (9) They lead alongside the short-haired steeds, (lean and spare) like wolves, that race after the spear-heads, [some bay,] some black.
- (10) And we destroyed the tribe of Ashja‘ with our spears, and we left the tribe of Murrah a crowd of mourning women.

XXVIII.

Complains of the ingratitude of a fellow-tribesman, Sumait̥, whom he had saved from death in a fight.

- (1) I feared — but it was not fear of death that disturbed me, and I strove with a besetting care — and I was ever disposed to anxiety

¹ Or, "from the herd."

² Or, "dark bay."

³ Fazārah.

⁴ Paraphrase.

⁵ Unais, diminutive form of Anas, son of Mudrik, a chief of Aklub, a division of Khath‘am: *cf.* XXV. 4.

⁶ A reference to the so-called "Sacriligious" war between Kinānah, Quraish and Qais; ‘Ukād̥h, above Mecca, was the market and meeting-place of the tribes during the sacred months of peace.

⁷ Asad and Ghatafan: the reference is to the Battle of Shi‘b Jabalah.

- (2) From a lad even until hoariness gathered over my head, and there clad me therefrom (as it were) the pulled-up stalks of *thaghām*.¹
- (3) Sumait called upon me that day in a cry for help, and I beat (the foe) back from him, while the spears were all pointing at us.
- * * (a lacuna) * *
- (4) And but for my defence of Sumait and my dash to his aid, he had had to endure the bonds of raw hide, that creak when the leather dries.
- (5) And I swear that Sumait is not requiting me for the service I did to him — and how should a crop-eared ass requite thee?
- (6) And there gave the enemy the advantage of me, on the day that I met them, four deep wounds that had pierced my body:
- (7) Though, had I willed it, there had borne me far away from the field a fleet swimmer, that strains the reins against her cheeks and gallops unwearied on.

XXIX.

A piece (like No. VIII) dealing with the disaster that befell ‘Āmir on the Day of ar-Raqam.

- (1) Yea, let Asmā ask — for² she is kind and cares for our fortunes — let her ask her counsellors whether I was driven away or not;
- (2) They said to her — “Yea: we drove away and scattered his horsemen” — the yellow-toothed dogs! it was not I that was wont to be driven away!
- (3) And I will surely seek you out at al-Malā and ‘Uwārid, and I will bring my horsemen down upon you at the lava of Darghad —
- (4) The horses that gallop with the riders on their backs, as though they were kites following one another in the straight way;
- (5) And I will surely take vengeance for Mālik, and for Mālik, and for the man of al-Maraurāt³ whose head was not propped (in his grave).
- (6) And the man whom Murrah⁴ slew I will surely avenge — truly he was a noble chief; and their brother was not slain outright.
- (7) O Asmā, thou child of the House of Fazārah! verily I am a fighter, and no man can hope to live for ever:
- (8) Get thee gone to thine own! No peace can there be between us, after the knights that lie dead in the place of ambush,

¹ Perhaps a kind of wormwood, or possibly a plant akin to *Edelweiss*, to which hoary hair is compared.

² Cf. No. III, 1. ³ Probably his brother Ḥakam is meant; see *Mufaḥḥalīyat* No. V and commentary.

⁴ His brother Ḥanḍhalah (so commentary): see No. XVI A, *ante*; apparently he was put to death in retaliation for some one of the enemy who had been grievously wounded, but not killed.

- (9) Save by help of black, tall, swimming steeds, and the comfort¹ that comes from the thrust of a tawny spear.
- (10) Yea, a Son of War am I — continually do I heighten her blaze, and stir her up to burn whensoever she is not yet kindled.

XXX.

- (1) Ho! who will carry from me a message to Asmā, though she dwell far away in Yumn or Jubār,
- (2) How that her husband² — there have fallen upon him troubles that can no longer be hidden in darkness?

XXXI.

- (1) Woe³ to the horsemen, the flood of horse on a foray, that see an object of greed or of fear, while all are bridled
- (2) * * *lacuna* * *
the points of the spears: they all cried together "Forward"!

XXXII.

Verses on the death of his father aṭ-Ṭufail at Hirjāb.

- (1) Alas, that all things on which the wind blows must pass away, and every warrior, after a life-time unscathed, must come to his end!
- (2) Alas, that the best of men in gentleness and valour lies there at Hirjāb, with no camels tethered around his grave!⁴
- (3) Somewhat it assuages my grief to think that if I had seen a lion with bristling mane, filled with fury, spring upon him,

¹ This rendering takes عِلَّةٌ in the more usual sense of "something that diverts, or appeases the sense of pain or loss"; but the scholion interprets it as "something that comes after another," as a second draught after a first: if the latter is accepted, we might render "and the last (decisive) thrust of a tawny spear."

² The name of Asmā's husband was Shabath b. Ḥauṭ b. Qais, of the Banu Sa'd b. 'Adi of Fazārah (Mufḍt. p. 30).

³ *Wail*, "woe", does not necessarily mean an imprecation: it may be an expression of admiration.

⁴ The heathen Arabs were accustomed to tether by a dead man's grave his riding-camel, with the sinews of its hind-legs cut so that it could not run away: there it was left without food or drink till it died. See Wellhausen, *Heidentum*³, 180—81, and references in notes.

(4) I had sprung to hold back from him the horsemen without a moment's delay — by the life of my father! — if Death came not to stay my feet¹.

XXXIII.

‘Āmir rodē his horse al-Kulaib in a race, and was beaten: to this the verses refer.

- (1) Methinks al-Kulaib betrayed me, or else I did him wrong, in the rugged ground of Hillit — yet he was not wont to fail me.
- (2) Yea, I hold him excused: 'twas I myself was unskilful; I was matched with a guileful man², and was found to be too heavy a weight.

XXXIV.

See *ante*, No. XXIV.

- (1) I am told that my people attach blame to me: it seems that the deaths of my fellows are to be laid to my charge;
- (2) And if horses have been slain, and the men that rode them, it is I, forsooth, that am their destroyer — I that am myself destroyed!

XXXIV^Λ.

A fragment by Ḍubai‘ah of ‘Abs³, said to be an answer to some poem by ‘Āmir: but the part that has been preserved does not indicate the circumstances or the point of the controversy. Vv. 1—4 are part of a *nasīb*: v. 5 is scarcely intelligible; v. 6 appears to be part of the description of a horse.

- (1) The tale-bearers say that Dūmah has come short of my thought of her, and that her promised grace has all shrunk away.
- (2) They spoke true: the deceitful shows of her have become plain to me, and (a raven)⁴, coming from behind, with featherless wings, has set forth her case:

¹ Vv. 3 and 4 do not seem to have stood thus in the original poem, as they do not cohere together: v. 3 speaks of a lion besetting his father, v. 4 of horsemen attacking him.

² So our text. Prof. Nöldeke would read **خَفٍ** for **خَيْبٍ**, and would render "I was matched with a man of lighter weight." This suggestion is supported by Yāq.'s false reading **خُفٍ**, and by the antithesis of **بِلَانَا**.
³ See No. XXI *ante*.
⁴ A bird of ill omen: see ‘Abid II, 3.

- (3) A bird with his beak set close, that croaks in the noon-tide, full of clamour,
looking as though his wings were bound.
- (4) And I reviled him — “May all his eggs be addled, and may there hit him
an arrow with a rusty head tied on with a sinew, travelling straight!”
- * * * * *
- (5) Dost thou rejoice that a wound has befallen a knight? There is not left of
all whom thou ruledst except one subject (?)
- * * * * *
- (6) It seemed as though his neck, when thou didst look at it from the side,
were a palm-trunk bare, stripped of its covering of *lif*¹ and naked.

XXXV.

A satire.

- (1) Thou art the son of a mother black in the wrists, woolly-haired, and a
hunch-backed father sprung from the offspring of slave-girls;
- (2) A hanger-on of a tribe, he was not of their full blood, but of some outside
strain the stock of which has perished.
- (3) Thy father was an evil sire, and thy mother’s brother like to him; how
then canst thou resemble any but thy father and (maternal) uncle?

XXXVI.

- (1) I left the women of Sā‘idah son of Murr² wailing loudly where the fight
was fought (and he lay dead):
- (2) I grasped with both hands, to deal with him, a knotty lance — a long brown
shaft was topped by its sharp blade;
- (3) I clove therewith the junction of his broad ribs, and his outer wrapper was
all defiled with blood.³

XXXVII.

- (1) Ha! what a raid was ours, while all the country lay gasping with famine,
and the horizon was bare and naked,⁴

¹ *Lif* is the membranous fibres that grow at the base of the branches of palm-trees.

² A man of ‘Abs, slain by ‘Āmir.

³ Or, according to the commentary, served as a plug to stanch the blood.

⁴ Bare, that is, either of clouds or of greenery.

- (2) Till we poured down upon Hamdān¹ in a whirlwind of dust — The leavings of dogs! — and yet they were not our business!
- (3) And all day long in the hollow plain we left not a neck or a face or a skull but we rained blows upon it.
- (4) Then we withdrew, and their wretched case had ceased not until we had stanchèd to the full the thirst of spearshafts and javelins.
- (5) No, we had not them in mind: no excuse had we for falling on them: but what came to pass came to pass.
- (6) We started, intending the Sons of Nahd and their brothers, Jarm: but God intended Hamdān.

END OF THE DIWĀN.

SUPPLEMENT

OF VERSES FOUND ELSEWHERE AND ATTRIBUTED TO ‘AMIR IBN AT-ṬUFĀIL,
BUT NOT CONTAINED IN THE DIWĀN.

1.

This is the poem in which is contained (vv. 8—10) the fragment forming No. I of the *Diwān*; there seems to be no reason to doubt its genuineness.

- (1) The daughter of the ‘Amrite says — “What is the matter with thee, that thou lookest like one tortured by the bite of a snake, whereas but now thou wast strong and healthy?”
- (2) I answered her — “The care that carks me thou knowest well: ‘tis to get vengeance from the tribes of Zubaid and Arḥab.
- (3) “If I assail Zubaid, I assail a mighty people: their stock and weight in their tribe are of the best;
- (4) “And if I attack the two tribes of Khath‘am, their blood will be medicine for my hurt; and he gets the best of vengeance who seeks it steadily:
- (5) “Yea, none gets vengeance so well as he that seeks it earnestly, mounted on a short-haired steed, spare and lean like a palm-branch pruned of leaves and thorns,
- (6) “With a brown spear of al-Khatt, and a bright keen sword, and a finely-woven mail-coat shining like a pool with glittering wavelets:

¹ See *ante*, II, 9.

- (7) "The gear of a man of whom all men know well that he is a steady seeker of vengeance, himself the object of many another's quest.
- (8) "And as for me, though I be the son of the Knight of ‘Āmir and born of their best, of their purest and most chastened stock,
- (9) "Yet ‘Āmir has not made me its Lord because I inherited the place — God forbid that I should rise upon mother's or father's fame!
- (10) "Nay, it was because I guard their peculiar land, and shield them from annoy, and hurl a troop of horse against him that strikes at their peace."

2.

See verses inserted in No. VIII, after v. 2.

3.

This verse, as indicated in the Arabic, properly belongs to a poem printed in the *Dīwān* of Labīd.

Give me not to drink with thy hands if I ladle not the water out with my own — (I mean) the camels of aḍ-Dajū‘, with a raid in which many troops (of camels or horses) follow one after another in a string.

4.

A lamentation over the death of ‘Abd ‘Amr, son of ‘Āmir's brother Ḥandḥalah ibn aṭ-Ṭufail.

- (1) Is there any crier to shout the name of ‘Abd ‘Amr to the furthest line of the horsemen whom the spears hurl to ground?
- (2) Nay, never, by thy father, shall I forget my friend who fell at Badwah, so long as the winds blow hither and thither!
- (3) Thou wast the chosen of my soul from out of all my people, and my dearest out of all that carry arms!

5.

This short piece resembles some verses in ‘Abīd VIII, and contains the description of a bull-oryx.

- (1) And there carries (me and) my weapons a steed that outstrips all others, swift as (an oryx) black-banded on the legs, black of eye-ball, a swimmer,

- (2) Solitary in the plain of al-Yafa^c, where he stalks after the herd that has passed on, himself thrust out (by some stronger fighter with his horns).¹
- (3) The hunters of a land have espied him, and have let loose their trained hounds: in each of the pursuing (hounds) is a striving to overtake him.
- (4) When he fears that they may reach him, his slender shanks, wide in the space between the hind-legs, bear him swiftly away from the terror.

6.

A celebrated saying.

- (1) No attack of mine brings fear to my uncle's son, nor do I blench before the attack of him that threatens me;
- (2) And as for me, if I have threatened him (*i. e.* my cousin) or promised him aught, I leave unfulfilled my threat, but bring to pass my promise.

7.

- (1) God has appointed for a man in some of his difficulties a straight way (of escape), and in some of his desires a warning to bid him pause;
- (2) Knowst thou not that whensoever my fellow would lead me into wrongdoing, I refuse to be led, and let him go his evil way alone?

8.

- (1)¹ Would that my mother's kin, Ghanī², held a festival (*Duwār*³) whensoever evening draws in⁴,
- (2) In honour of their god, so that among them the days might be short (because full of delight) for the guest and the stranger!

9.

These verses are cited in connexion with the alleged intention of 'Āmir b. aṭ-Ṭufail to

¹ This appears to be the sense of نَطِيحٌ, which occurs only in a passive signification; see 'Urwah XXXIII, 2. The bull-oryx is solitary, because he has lost the fight for the possession of the herd of females: nevertheless his speed is still equal to outstripping any other enemy. Perhaps we should read نَطِيحٌ for نَطِيحٌ in the parallel passage of 'Abid VIII, 9.

² Ghanī (the stock of Ṭufail al-Ghanawī), a tribe closely associated with Ja'far b. Kilāb, probably on the mother's side, though not nearly related by male descent to 'Āmir b. Ṣaṣa'ah.

³ *Duwār*, the name of the "Pillar" mentioned before in No. XI, 9. Here the word seems to stand for a festival of some kind, involving sacrifice and feasting.

⁴ Various reading "on every third day."

attack the Prophet at al-Madīnah: but it seems scarcely possible that they should be genuine. ‘Āmir would not have spoken of Yathrib by the Prophet’s name of al-Madīnah, nor would he have spoken of its inhabitants as “Helpers”, *Anṣār*, also an Islamic title. See Introduction, pp. 89—91.

- (1) The Prophet sent what thou seest: and meseemeth we are deliberately leading an army against the companies (?);
- (2) And verily they (the horses) have brought us down to al-Madīnah, lean of flesh, and verily they have slain in its open valley the Helpers.

10.

- (1) Why dost thou not ask (what happens) when the pregnant camels come home at evening distressed (?) like young ostriches, without moistening their udder cords ?¹
- (2) Verily we hasten the entertainment of our guest by slaying a camel in a sound and healthy condition, before we provide for our own household: and we also seek vengeance for wrongs done to us;
- (3) And we count up Days² and glorious deeds that are ours: of old do we surpass all men, whether of the Desert or of settled countries;
- (4) And among them (the Days) were Khuwaiy, the Day of adh-Dhubāb, and in aṣ-Ṣafā a Day of which the glory was made plain and manifest, and went forth (in fame abroad).

11.

Praise of a warrior of ‘Amir, ‘Abs son of Ḥidhār, called by his *kunya* of Abū Ubaiy, of the subtribe of Wā’ilah, for his valiant deeds on the disastrous Day of ar-Raqam: so at least says Hishām ibn al-Kalbī; but the tenor of the verses suggests some other engagement: they do not suit well the circumstances of ar-Raqam (see Introduction, pp. 80—81).

- (1) And Abū Ubaiy — never did I see the like of him: goodly was he in the evening and in full daylight!
- (2) Abū Ubaiy faced the host, springing forward to the fight, he of Wā’ilah, and spurned the thought of turning his back;
- (3) He covered the rearguard, what time Salūl³ and ‘Āmir began to give way on the day of battle before Fazārah.

¹ See for “udder-cords”, No. VIII, 1; the meaning here is, “in times of cold and drought, when milk is scarce.” The reading of the verse appears to be partly corrupt; *هَرَجَ الرِّكَالِ* can hardly be right.

² *I. e.*, battles won.

³ It is somewhat surprising to find Salūl mentioned here as taking part with ‘Āmir in the battle of ar-Raqam: see *ante*, No. XXV.

12.

And in al-Faiḫā of the Yaman the tribes that he had gathered together stirred up mutual boasting, clamouring against one another.

13.

‘Āmir is said to have hamstrung his horse Qurzul¹ (which had previously been the steed of his father aṭ-Ṭufail) on the Day of ar-Raqam; the horse had broken down with him in the flight, and could carry him no further, and he left him thus to die in order to prevent his falling into the hands of the enemy; and he said:

A good companion for a homeless wanderer was he whom yesternight I left in Taḍrūc, beating the ground with his forefeet and breathing out his life!

14.

According to the traditionist Mu‘arrij, a chief and famous warrior belonging to the tribe of Ṭayyi² named Du‘āb³, who had taken a wife in Hawāzin, was treacherously killed while visiting his father-in-law. Thereupon Zaid al-Khail⁴, with a body of horse belonging to his sub-tribe Nabhān and some of al-Ghauth, raided the tribe of ‘Āmir b. Ṣa‘ṣa‘ah, and killed every man of that tribe who fell into his hands and admitted that he knew of the murder of the chief of Ṭayyi². When he returned, his fellow tribesmen asked him about his doings; Zaid in reply declared that he had in no way obtained due vengeance for the death of Du‘āb, which could only be satisfied by the slaying of ‘Āmir b. Mālik “the Player with Lances” (uncle of ‘Āmir b. aṭ-Ṭufail and chief of the tribe of ‘Āmir), and that ‘Āmir son of aṭ-Ṭufail would not be an equivalent. To this arrogant claim ‘Āmir is said to have replied in the following verses:

- (1) Say to Zaid — “Time was when thou wast preferred for thy balanced mind, when the minds of other men were marked by violence and folly.
- (2) ‘This slain man of yours was not one of your foremost — [Dhu-l]-Kalāc, or Yaḥsub, or [‘Abd]-Kulāl,⁴
- (3) ‘Or the sons of the Eater of Murār⁵, or the proud race of Jafnah⁶, kings of exalted rank,

¹ This is the statement of LA XI, 151; but the same thing is said in BATHr 485 of ‘Āmir’s horse al-Ward (also called al-Maznūq) on the Day called there يوم النبأ (Caussin de Perceval’s “Journée de Noubaa”; Essai II 538). In the ‘Iqd the name is given as التنتاة, but the correct spelling appears to be التنتاء: see Bakrī 138—9.

² So Agh.: perhaps we should read *Dhu’ab*.

³ For Zaid see Nos. XIX and XXI, *ante*.

⁴ Names of Himyarite princes.

⁵ The ancestor of the Kindite kings of Northern Arabia.

⁶ Ancestor of the Kings of Ghassān.

- (4) 'Or the "Son of the Rain of the Heaven"¹ — well do men know it, and it boots not to use high boastful words.
- (5) 'Were ye to slay 'Āmir son of Ṭufail, well were Ṭayyi' of the mountains² repaid for any death of theirs.
- (6) 'As for me, by Him to whom men go on pilgrimage, few there be in 'Āmir that are like me,
- (7) 'On the day when the wealth of the warrior in fight is in naught but the point of a tawny quivering spear,
- (8) 'A bridle in the mouth of a short-haired steed, tall as a palm-stem, and a glittering keen-edged sword,
- (9) 'And a mail-coat like a shining pool, with ample skirts — these, in the medley of fortune, these are my wealth;
- (10) 'And my uncle has the dignity of headship and age, and a lofty fortune in all Hawāzin:
- (11) 'Save that I have the command of Hawāzin in war, to smite down the crowned head that uplifts itself,
- (12) 'And to drive home my lance through the warrior in the hot dust of battle, on the back of a great strong steed, that obeys my slightest touch.'

15.

A verse recalling the Day of Shi'b Jabalah and events prior thereto.

We exacted the price of al-Jaun from 'Abs³, and Ma'bad⁴ died among us a prisoner, starving himself to death.

16.

The passage is cited in the Lexicons in illustration of the special use of the verb

¹ Title of al-Mundhir, the most celebrated king of al-Ḥīrah (see *ante*, pp. 1, 4, 8).

² Referring to the two mountain ranges 'Aja' and Salmā, on and between which Ṭayyi' were settled.

³ Two Kindite princes, 'Amr and Mu'āwiyah, called "Sons of al-Jaun," accompanied their mother's kin of Tamīm on the Day of Shi'b Jabalah. Both were taken prisoners, 'Amr by 'Auf b. al-Aḥwas, and Mu'āwiyah by Ṭufail, father of our poet 'Āmir. 'Auf released 'Amr, after cutting off his forelock; some men of 'Abs met him on his way homewards, and killed him. Thereupon 'Auf made a claim upon 'Abs, requiring them either to pay the blood-wit for 'Amr, or to give a man to be slain in exchange for him. Qais b. Zuhair, the Chief of 'Abs, applied to Ṭufail, and induced him to surrender his prisoner Mu'āwiyah, who was given up to 'Auf, who killed him. The price Qais paid to Ṭufail for his captive was the famous horse Qurzul. (In Agh. X 42 this verse is ascribed to an Islamic poet of 'Āmir's kindred, Nāṣif b. al-Ḥanjarah b. al-Ḥakim b. 'Aqīl b. Ṭufail b. Mālik, and the story is somewhat differently told.)

⁴ Ma'bad son of Zurārah was the elder brother of Laqīṭ and chief of Tamīm; he was captured by 'Āmir b. Ṣaṣa'ah at the battle of Raḥraḥān, a year before the Day of Shi'b Jabalah. They demanded for him the ransom of a king, 1000 camels. This Laqīṭ refused to pay, and Ma'bad died a prisoner, as the verse relates.

جَزِيٍّ in the sense of visiting Minā during the Pilgrimage season: it is the opening two verses of a *qaṣīdah*, and has every appearance of being genuine.

- (1) Does Asmā intend to go down to Minā or not? Tell us, O Asmā, what is in thy mind to do.
- (2) If thou goest down to Minā, I will go there too, and not visit the fair, even though Jasn and Bāhilah¹ journey thereto to sell their wares.

17.

Apparently a passage from a poem addressed to his tribe for failing to recognize his deserts (*cf.* No. XXIV).

- (1) I am utterly worn out among you by your crookedness against me every day, though I myself be straight.
- (2) Thick stubborn necks like bleachers' bats, and swelling rumps on the camel-saddles!

18.

Said in the *‘Umdah* to have been uttered by ‘Āmir b. aṭ-Ṭufail at the court of an-Nu‘mān, the last Lakhmite King of al-Ḥirah, when Bisṭām b. Qais of Shaibān (Bakr b. Wa‘il) was preferred before him for honour among the tribes visiting the King.

- (1) The Tubba’s² in past time had the preeminence, and the Son of (the Eater of) Murār, and the Kings over Syria;
- (2) Now at last the kingdom of Lakhm has come to a King whose spear-point bristles up, who attacks one who makes no attack upon him;
- (3) He falls upon us with his claws, and seeks to put upon us the collar of the ring-dove, causing us to stumble and lie prone in the dust.
- (4) If God grant a time to come when thou³ art in evil case, we shall leave thee there alone, while thou callest on the house of Bisṭām!
- (5) Look now on the proud ones of Muḍar⁴ who protect thee not. Is there in Rabī‘ah for thee any protector, if thou call not on us?

¹ Jasn, a Yamanite tribe sprung from Sa‘d al-‘Ashīrah; Bāhilah, a sister-tribe of Ghani, of Ma‘addic descent, who lived under the protection of branches of ‘Āmir b. Ṣaṣa‘ah (Agh. IV, 140).

² Tubba‘ was the title of the succession of later Ḥimyarite kings; for “the Eater of Murār” see *ante* No. 14, 3; by the kings over Syria is meant the House of Ghassān. ³ Addressed to an-Nu‘mān.

⁴ The expression Muḍar would include the great groups of Hawāzin, Ghatafān, and Tamīm, besides many other smaller units: the leading tribe of Rabī‘ah would be Bakr b. Wa‘il.

19.

Attributed in the commentary to the Ḥamāsah to ‘Abd ‘Amr b. Shuraiḥ, at the battle of Faif ar-Riḥ (*ante*, No. XI).

- (1) Be thou divorced if thou ask not what manner of knight thy husband showed himself when he faced Ṣudā' and Khath'am!
- (2) I dash against them Da'laj my steed, and his breast resounds with a murmurous sound as he plains to me of the impact thereon of the spears¹.

20.

Cited by Ibn Qutaibah as a fine passage in ‘Amir's poetry.

- (1) There is no land but the men of Qais ‘Ailān are the lords thereof; to them belong both of its open spaces, (that is), its levels and its rugged uplands;
- (2) And our glory has attained to the utmost horizons of the heaven: ours are the clear blue spaces, ours are the clouds thereof.

21.

See the note prefixed to the Arabic text: the verses below can scarcely be understood without reading the poem ascribed to Yazid b. ‘Abd al-Madān to which they reply.

- (1) I marvel at him that portrays the night-wanderer of the steppes, and at the charges which the Sons of ad-Dayyān bring against us;
- (2) They exult against me because we paid tax to Muḥarriq², and because of the tribute (in camels) that was led to an-Nu'mān;
- (3) What hast thou to do with the son of Muḥarriq and his tribes, and the tribute paid to the Lakhmite among ‘Ailān?
- (4) Turn thy powers to the aid of thine own people, and leave alone the tribes of the sons of Qaḥṭān³.
- (5) If among you aforetime any received tribute or not⁴, your boast is that of every man of al-Yaman.

¹ Cf. ‘Antarah *Mu'all.* 73.

² Meaning (probably) ‘Amr b. Hind, son of al-Mundhir, king of al-Ḥīrah.

³ Probably, if the reading is correct, by this is meant the Yamanite stocks which founded kingdoms in the North, Lakhm, Ghassān, and Kindah.

⁴ Prof. Nöldeke would read لا أو^ف instead of أو^فلئى, and render as above.

- (6) Boast thyself of the house of al-Himās and Mālīk and the sons of ad-Dibāb, and Raʿbal and Qanān (?).
- (7) As for me, I am accounted the illustrious, son of the rider of Qurzul, and Abū Barā honoured and exalted me;
- (8) And Abū Jarī¹ of the great deeds, and Mālīk — these two protect our honour on every morning of a contest with lances.
- (9) And when severe troubles beset Hawāzin, I am the one whose name is exalted, and the builder up (of their prosperity: or, of their fame).

22.

- (1) Verily if thou hadst seen my people, O Umaimah, on the morning of Qurāqir, it would have pleased thine eyes.
- (2) (Their horse) came forth, having charged through the tribe of Kalb², and their thirst (for blood) had been quenched and (their fever) cured.
- (3) And on the day of ‘Uwairidāt, a little before dawn, they gave a morning-draught to al-Ḥuṣain in al-Yaman:
- (4) And in al-Mardāt they lit upon spoil, and all that they sought from the people of al-Yamāmah³.

23.

A fragment of a *nasīb* referring to the traces of an encampment.

They became (or, were) conspicuous in the upper parts of the waste, as though they were the parchments of a scribe that are unfolded before a reader⁴.

¹ Probably we should read *Ḥarī* for *Jarī*.

² Probably we should read Kaʿb (i. e., the tribe of al-Ḥārith b. Kaʿb) for Kalb.

³ See *ante*, No. VII, 3, 4.

⁴ It is very unlikely that this v. is by ‘Amir b. aṭ-Ṭufail. It is cited in the LA and TA as by “Ibn Ṭufail”, without ‘Amir or the article, and appears to be the only authority for the (otherwise unknown) word ^ققُورج in the sense of “a writer.” Prof. Nöldeke suggests that *Fallūj* is a place-name: see *Fallūjah*, said in Yūq. III 915—16 to be the name of two villages in the cultivated plain of Baghdād, near ‘Ain Tamr. The use of ق in the sense of “reader, cantillator,” in itself almost certainly excludes the possibility of our poet being the author; this sense, which the word does not possess in the old poetry, is borrowed from Aramaic liturgical language, and appears for the first time in the Qurʾān.

EMENDANDA ET ADDENDA.

In printing an Arabic work in Europe (especially when vocalized) many accidents to the type are inevitable; fortunately the blemishes are generally such as can easily be corrected by the touch of a pen. In the following list only the more important cases of lost points or slipped vowels are noticed.

ARABIC TEXT.

Page line

- † 7-8: see LA XIX, 225¹⁰.
- ‡ notes, line 1: insert full stop after MS.
- v 6 Read شَاخِصَ.
- ii 8 For حَسْبِيسَهَا read حَشِيشَهَا.
- ii 8 Read جَرَبُوا.
- 4 This verse is also cited LA IV, 361, foot.
- ٦ 17 Read بِمَعْصَلٍ.
- ٨ 9 For تَنْتَفٍ read (with the MS) تَنْزَقِي (identical in meaning).
- ii 10 Read حَاجِنَاءَ.
- vi 12 In some copies خَامَةٌ has lost the dot of the خ.
- ii 10 Read عَصَ.
- iii 1 For غَيْرٌ read غَيْرٌ.
- 4 Cf. the verse of Rabī'ah of Asad cited LA XVII, 356¹⁴.
- ii 11 Read لِلظُّبَاءِ.
- iii 9 Perhaps نَطِيحٌ should be read for نَطِيحٌ: cf. 'Amir Frag. 5 (p. ٤٤), l. 2.
- 10 For يَسِيحٌ read يُشِيحٌ: cf. l. c., l. 3.
- 15 For 51 read 15.
- iii 1 Read خَصْمٌ.

Note b: the use of حَص in the sense "to sharpen" is confirmed by Anbārī, *Mufaḍḍalīyāt*, 238²², and scholion to Hudh. 18, 27 (ed. Kosegarten p. 49): the statement that it is unknown to the Lexx. should be cancelled; see LA IX, 103²¹.

- Page line
 ٣٦ Note b: read **الذَّمِينِ**.
- ٣٧ 11 For **صُدُورًا** read **صُدُورٌ**.
- ٣٩ 11 This verse, with **مَالَتْ** for **عَالَتْ** and **بِئَمِينٍ** for **شِمَالٍ**, is cited LA X, 229⁴ as by al-Aʿshā; it does not, however, as Prof. Geyer informs me, occur in Thaʿlab's recension of that poet's *Diwān*, and the LA should no doubt be corrected to **قَالَ عَيْبِدُ بْنُ الْأَبْرَصِ**.
- ٤٥ 14 Read **ضَرَبٌ**.
- ٤٤ 7 For ٩ read ٩.
 11 Read **مَدَّتُهُ**.
- ٤٥ 1 Read **تَنَلَى**.
- ٤٧ 7 Read **وَكُلٌّ**.
- ٤٩ 10 Read **مُنْذَبٌ**.
- ٥٠ 16 Read **غَيْرٍ**.
 17 Read **جَهَلْتِ**.
- ٥٥ 13 Read **رَحَلْتَنَا**.
 14 Read **الرِّكَابُ**.
 15 Read **رُأْيَا**.
- ٥٩ 8 Read **خَرِصًا**.
 12 Read (the second time) **بَطْنُهُ**.
- ٥٧ 6 Read **أَنْهَوِ اجْرَ**.
 12 For **بَرْقِ الْحَبَالِ** read **بِرْنِ الْحَبَالِ** (see translation p. 45, end of argument, and p. 46, note 4).
- ٥٩ Note f: read **يَوْمِئِذٍ**.
- ٦١ 4 Read **بِالْحَمَلِ** (see Lane 648 c).
 Note f: read **هَنْدٌ**.
- ٦٣ 10 Read **سَاعَةً**, **ضَامِرَةً**, and **مَسْمُومَةً**, and cancel the last seven words of note h.
- ٦٣ 10 and note d: The reading of the MS, **فَالْمَحَا**, suggests **فَالْمُحْتَبَى** (instead of **فَالْمُحْتَبَى**) as the right version: this would mean "a place where one sits at ease": Naq. 712³; but no proper name of this form is given in the Lexx.
- ٦٤ 6 Read **خَطُوبًا**.

- Page line
- ٦٥ 4 Perhaps in place of مَتَّقِيه (MS مَتَّقِيه) we should read مَتَّعِيه; see LA I, 229¹⁷ a.
- 11 Read الْمَحَاصِصَ.
- ٦٧ 16 For بِعَدِّ اَنْتِقَالٍ we should perhaps put بِعَدِّ الطَّلَالِ as the more probable reading of the MS; cf. 'Abtd XV, 6.
- ٧٠ 9 Read مَفْلَتٌ مِنْهُ.
- ٧٢ 2 Read عَطْبُولَةٌ.
- 10 Read اَبِيهَا.
- 11 Read اَجْنَادُهُ.
- ٧٤ 9 Delete the *e* before رِيْطٌ.
- 14 Read صَحَّصِمٌ.
- ٧٤ Note *a*, line 2, end: read بُعْدُهُ.
- 5 Read تَطَّعٌ.
- 15 Read صِنْدِدٌ.
- ٨٠ 8 Read لَعَلَّ.
- 9 Read فَلَاحِي.
- ٨١ 2 Read يَرْبِيعٌ.
- 11 Read جَمَّةٌ.
- ٨٣ 1 Read ى - for - ى .
- 2 Read ى -- , and فَحَنَّبِي.
- ٨٤ 13 The phrase سَمِيرًا وَامْرَأَسًا is perhaps an allusion to I. Q. Mu'all. 48.
- ٧٤ Fragment 12: vv. 1 and 2 are cited in LA XX, 239⁶⁷, with other readings (poet not named). In BQut. *Shi'r* 123 v. 2 is ascribed to Abū Du'ād.
- id.* Fragment 15: this piece appears to be by Umayyah b. Abi-ṣ-Ṣalt; vv. 2 and 3 are cited as by him in LA III, 166¹³. See also Schulthess, Umayyah, p. 34, ll. 25—26, and p. 33, v. ٣. Read in v. 3 فَرَجَةٌ for فَرَجَةٌ.
١. 13 Read الطَّفِيلِ.
- ١٢ 10 Delete the *kasrah* below الْمُنَافِرَةَ.
- ١٣ 4 Read عَرَفَتَ.
- ١٤ Note *g*: add "but cf. v. 9 on opposite page."
- ١٥ 6 Read الشَّاعِرِ.
- Note *f*: read اُخْرِجُ.

Page line

٦٧ 14 Read نَجَبٍ.

٦٨ 13 Verses 23 and 24 of this poem are cited in Naq. 678^{1,2}, with slight differences of reading, and a third verse, not in our version, is added:

وَجَمْعُ الْحَجَوْنِ إِذْ نَلَفُوا إِلَيْنَا صَبَحْنَا جَمْعَهُمْ جَيْشًا لِهَامَا

16 Read قَتَوِي.

١٠٠ 15 Read الْحَجَوْنِ.

١٠٢ 13 Read السَّيْدَانُ.

١٠٥ 10 Read نُشْدُ.

13 Read الْحَيِيلُ.

18 Read كَأْسَهُ.

١٠٨ 17 Read رَثَ.

١١. 16: the statement that سَيْدٌ, "wolf", has no plural هذا اللفظ من is incorrect; see 'Abid IX, 9, السَّيْدَانُ, Ibn Athir, *Kāmil*, I, 484, last v. of poem. LAN, 217²² has the word.

١١١ 7: اِنْتَرَّتْ is clear in the MS., and yields a possible sense; but the commentator appears to have read اِنْتَرَّتْ.

١١٢ 11 Read كُرْ.

١١٣ line 8 فَلْتَحْمِرْتَهُ should have been shown as an alternative reading.

„ 10: the name of Mu'āqqir's father (or grandfather) was undoubtedly حِمَارُ.

„ 11: for وَصَنَتْ read وَصَتْ (LA XI, 189⁰), or أَوْصَتْ (LA II, 205¹).

This citation is another example of Ibn al-Anbārī's defective memory, noticed in the Introduction, p. 92, and a very curious one; for the two hemistichs of the verse do not cohere together in the original, and relate to quite different things. The passage is fully explained in Khiz. II, 289, and is there given as follows:

وَذَبْيَانِيَّةٌ أَوْصَتْ بَنِيهَا بِأَنْ كَذَبَ الْقِرَاطِفُ وَالْقُرُوفُ
تَحْمِرْتَهُمْ بِمَا أَسْطَاعَتْ وَقَالَتْ بَنِي فُلُكُلْمَ بَطْلَ مُسَيْفِ
فَأَخْلَفْنَا مَوَدَّتَهَا فَمَا طَلَتْ وَمَاتِي عَيْنَهَا حَذْلُ تَطُوفِ

The poet (originally from al-Yaman) was an adherent of 'Āmir (section Numair) on the great Day of Jabalah, and the poem is one of those he made to celebrate that victory. He imagines a mother of sons in the tribe of Dhubyān (one of those who were routed): —

"Many the mother in Dhubyān who enjoined her sons — 'Be sure to bring back plunder of blankets with heavy nap and bags of leather tanned with pomegranate-skin!'

"She fitted them out with all she could scrape together, and said — 'Sons of mine! surely each one of you is a needy' hero.'

"But we disappointed her affection, and she spent the summer with the rims of her eyes bare of lashes through constant weeping."

The first verse is frequently quoted in Dictionaries and other linguistic works for the remarkable use of the verb كَتَبَ in exhortation or instigation: see the *Khiz. l. c.*, LA II, 206, Lane 2598c, and Howell, *Grammar I*, pp. 661 and 102-3A. The third verse, as noted, is in LA XIII, 158¹⁰.

١١٧ 10 Read بموضع.

١٢١ 9 Read عَشِيَّةً.

١٢٠ 8 Read الْعَوَانِ.

١٢١ 4 This verse of an-Namir's and the poem to which it belongs will be found in *Mukhtārāt*, p. 20.

13 Read وَخُتَعِمَا.

١٢٢ 7 Read الدَّمِ.

8 The verse of 'Ujair's to which the fragment سَلَامِيْمِ الْعَلْفِ belongs will be found in *Anb. Mufaddt.* 402^o.

١٣٤ 14 The two words ascribed to الْغَنَوِيّ look like a fragment from the poem in *Mukhtārāt* 27—30, *Aṣma'iyāt* 11 and 12, by Ka'b b. Sa'd al-Ghanawī: but they do not actually occur in the poem; perhaps the commentator's memory has again played him false.

١٣٥ 9 For شَتِيرٍ read شَتِيرٍ; see *Naq.* 387^o and 388^o: this is not however the same person as mentioned there, who was a Kilābī, of 'Āmir's own tribe: this is an enemy.

١٣٦ 13 Cf. al-Mubarrad, *Kāmil* 564^o.

١٣٧ 20 Read شَتِيرًا.

١٤٧ 1 Read نَجْدًا.

١٤٨ 3 Read فَاجِبَةٌ.

١٤٩ 3 Read نَسِلًا.

١٥٤ 12 Yāqūt reads الْبَيْغِيعِ, not الْبَيْغِيعِ: but no root بَيْع appears to exist in the Arabic

¹ Literally, one who has lost all his camels by murrain (*suwāf*).

² *I. e.*, for her sons all slain.

Page line

- language, while *يغابح* is common in the sense of "an elevated region", and may have been used as a proper name; it seems to be so used in v. 35 of al-Marrār's poem, *Mfqt XVI* (p. 150³), cited in Bakrī 782¹⁶. Yāqūt himself seems to regard the spelling with *ā* as suspicious.
- ١٤٨ 9 This verse, in *LA XVII*, 335⁶, is ascribed to *عَمْرُ بْنُ عَقِيلِ السَّعْدِيِّ*, and in *Abū Zaid. Nawādir*, 161, both are attributed to *عَلِيِّ بْنِ طُقَيْلِ السَّعْدِيِّ الْجَاهِلِيِّ*; probably the last is the correct name of the poet.
- 15 Read *بِأَضْفَارٍ*.
- ١٤ 5 Read *كَعَبٍ* for *كَلْبٍ*: see *ante*, No. IV, 2.
- ١٤٥ Against *أُمُّ قَطَامٍ*, for 16²³ read 16¹³.

ENGLISH PORTION.

P. 10 l. 9. The date of the death of Jāḥiḍh is 255, not 256.

P. 13 l. 22. The first word of the list should be *أَلَكِي*. The index of words appended to the Arabic text enables this list of words special to 'Abīd to be considerably extended.

P. 24 l. 1. The springs of Linah were recently (March 1910) visited by Capt. G. E. Leachman: see *Journal of Royal Geographical Society*, March 1911, p. 272.

P. 54 l. 9. For *pterygosperma* read *aptera*: see p. 112, note ³.

P. 63, verse (19): read "my".

P. 81 l. 6. For *Ḥauq* read *Ḥauṭ*: the genealogy is correctly given on p. 117, note 2.

P. 92 l. 13. For 1910 read 1911.

يَمِّمٌ : تَيِّمٌ = تَأْتِمٌ .180^{7,8}, 60⁸, 29⁸

يَمِّنُ : يَمْنَةٌ .28⁴

يَهْمُ يَهْمَاءً .63¹¹

وَيْلٌ أَمِ فُلَانٍ .19^{2,3}

يَفْعُ : يَفْعٌ .14^{11,14}

يَلْدُ : أَيْلٌ .123^{12,13}

وَمِصٌّ : وَمِصٌّ .34⁶

وَنَى .55^{14,16}

وَقِنٌ .34⁶, 26^{2,6}

وَهَى , وَهٍ .277⁹

- هجر: هَجِيرٌ 64¹, 244⁸.
 هجن: هِجَانٌ 14^{15,17}.
 هُنْبٌ, هُنْدَابٌ 119¹³. هَيْدَبٌ 75¹⁰.
 هَيْدَبٌ 112¹¹.
 هدل: هَدِيلٌ 55^{10,11}. أَهْدَلُ, هُدُلٌ
 76¹³.
 هَرَجٌ (P) 156³.
 هرر: هَرَّ يَهْرُ 106², 105^{14,18}.
 هَرَمَةٌ 257.
 هَشش: هَشَّ يَهَشُّ 33¹¹.
 هشم: هَشِيمٌ 13⁴.
 هصص: هُصَّصَ 65⁶.
 عصص: هَصِصٌ 35³, 34¹⁵.
 هَضَمَ: مَهْضُومَةٌ 38⁴.
 عفى: هَافِيَاتٌ 131^{3,3}.
 عَلَا = لَوَا 75³, 28¹, 27¹³.
 علب: هَلُوبٌ (P) 9⁵.
 عَلَلٌ 147^{7,8}.
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a) Perhaps نَطِيحٌ should be read: see emendanda et addenda.

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Rhyme.	Number of poem.	Metro.	Number of verses.	Page.
الْهَامِدُ	XXVI	<i>Sari‘</i>	21	71
الْبَالِي	V	<i>Basit</i>	18	23
الْمُحْتَلِلُ	15	<i>Khafif</i>	3	86
أَنْقَالِ	XI	<i>Khafif</i>	35	36
أَمْثَالِي	XV	<i>Ṭawil</i>	17	47
الْحَلَالِ	XX	<i>Ramal muraffal</i>	18	58
قَاتِلِي	14	<i>Ṭawil</i>	2	86
عَلِمُوا	16	<i>Basit</i>	2	87
تَنْبِيْمُوا	17	<i>Wafir</i>	1	87
بِرَامِ	IV	<i>Kamil</i>	20	19
النَّدَامَةُ	XXIX	<i>Kamil muraffal</i>	12	77
مَعْلُومَةٌ	XXI	<i>Basit</i>	14	60
زَمَانِي	XVI	<i>Kamil</i>	10	49
لِيْنِ	XIII	<i>Wafir</i>	18	44
وَحْيِنَا	VII	<i>Kamil muraffal</i>	25	27

Rhyme.	Number of poem.	Metre.	Number of verses.	Page.
لَمِيْعَادِ	XXV	<i>Basif</i>	12	69
الْمَسَاجِدِ	4	<i>Ṭawil</i>	2	82
الْمَجْدِدِ	XXX	<i>Ṭawil</i>	36	78
أَسَدِ	XIV	<i>Basif</i>	12	46
وَلَدُونَا	3	<i>Kamil</i>	6	81
عُرِّ	6	<i>Munsariḥ</i>	3	82
الْمَسْمِي	7	<i>Munsariḥ</i>	1	83
بِالْفَقْرِ	8	<i>Ṭawil</i>	3	83
وَنَاجِرٍ	9	<i>Kamil muraffal</i>	3	83
دُرُوسِ	XII	<i>Kamil</i>	22	41
وَأَصْرَاسَا	10	<i>Basif</i>	16	84
† غِصَاصِ	XXIII	<i>Wafir</i>	24	65
† غُمُوضِ	X	<i>Ṭawil</i>	20	34
† عَيْطُ	XXII	<i>Basif</i>	27	62
بِرْقِ	11	<i>Ṭawil</i>	3	85
بُرُوقَةٍ	VI	<i>Kamil muraffal</i>	7	26
خَالِقَةٍ	12	<i>Munsariḥ</i>	4	86
مَعَكَ	13	<i>Ramal</i>	1	86
سَوَاهِكَا	XVII	<i>Ṭawil</i>	18	51
قَالَ رَجُلٌ	III	<i>Munsariḥ</i>	12	17

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The Roman numerals refer to Odes, the Arabic to fragments. The rhyme-words are those of the second hemistich of the first couplet; they are arranged alphabetically, the *muqayyad* rhyme being put first, then the others in order of the vowels of the *iʿrāb* — ʾ, َ, ِ, ُ. The sign † after a rhyme ending in ʾ or َ indicates that the poem contains one verse or more exhibiting a change to ِ or ُ, called *iqwā*. The asterisk after the name *Basīf* means that the poem is in a peculiar or rare form of this metre.

Rhyme.	Number of poem.	Metre.	Number of verses.	Page.
الْقُرَابُ †	1	<i>Wafir</i>	3	81
وَتَكْتَبُوا	II	<i>Kamil</i>	29	12
قَوَاهِبُ	XVIII	<i>Ṭawīl</i>	5	53
قَالَذُنُوبُ	I	<i>Basīf</i> *	45	5
كَالْكِتَابِ	XXVII	<i>Khafif</i>	18	73
مَغْلُوبِ	IX	<i>Ṭawīl</i>	16	31
بِالْأَرْبَابِ	2	<i>Wafir</i>	1	81
مُرِيحِ	VIII	<i>Ṭawīl</i>	14	29
إِضْبَاحِي	XXVIII	<i>Basīf</i>	15	75
الْأَحْيِ	XXIV	<i>Basīf</i>	21	66
مَوْعِدِ	XIX	<i>Kamil</i>	17	54
خَالِي	5	<i>Basīf</i>	3	82

٨ وَأَبُو جَرِيٍّ ذُو الْفَعَالِ وَمَالِكُ
 ٩ وَإِذَا تَعَاظَمَتِ الْأُمُورُ ه هَوَارِنَا
 مَنَعَا الدَّمَارَ صَبَاحَ كُذِّ طِعَانِ
 كُنْتُ الْمُنْمُوَّةَ بِأَسْمِعِ ه وَالْبَانِي

22.

Yaqut IV, 493¹²; for some corrections see V, 428.

١ وَأَنْكِ لَوْرَأَيْتِ أَمِيمَ قَوْمِي
 ٢ وَهَنْ خَوَارِجٍ مِّنْ حَتَّى كَلْبِ
 ٣ وَقَدْ صَبَّخْنَ يَوْمَ غَوْبَرَضَاتِ
 ٤ وَبِالْمَرْدَاتِ قَدْ لَأَقَيْنَ غُنْمًا
 غَدَاةَ قَرَائِرٍ لَتَعْنَتِ عَيْنَا
 وَقَدْ شَفِيَّ الْحَرَارَةَ وَأَشْتَفَيْنَا
 قُبَيْلَ الشَّرْقِيِّ بِالْيَمِينِ الْخَصِينَا
 وَمِنْ أَهْلِ الْيَمَامَةِ مَا بَغِينَا

23.

LA III, 172²⁰; TA II, 88²⁰.

١ قَوْمُخُنَّ فِي عَلِيَاءِ قَفْرِ كَأَنَّهَا مَهَارِقُ فُلُوجٍ يُعَارِضْنَ نَالِيَا

a) Agh. X هوازن: XVIII (sic) موارتا.

b) Agh. XVIII والثاني.

c) This v. in Yaq. III, 749¹¹, with قُبَيْلَ الصُّبْحِ. For Ḥuṣain see No. II, 18 and III, 3.

19.

Hamāsah, 72 (but see commy. on v. 2 on p. 73, where the verse is ascribed to 'Abd 'Amr b. Shuraih).

١ طَلِقْتِ إِنْ لَمْ تَسْأَلِي أَيْ فَارِسٍ حَلِيلِي إِذْ لَأْتِي ضِدَاءً وَخَنَعَمَا
٢ أَكْرُ عَلَيْهِمْ دَعَلَجَا وَلَبَانُهُ إِذَا مَا أَشْتَكِي وَنَعِ الرِّمَاحِ تَحْنَعَمَا

20.

Ibn Qutaibah, *Shi'r*, 191.

١ وَمَا الْأَرْضُ إِلَّا تَيْسُ عَيْلَانَ أَهْلَهَا لَهُمْ سَاحَتَاهَا سَهْلَهَا وَحُرُومَهَا
٢ وَقَدْ نَالَ آفَاتِي السَّمَاوَاتِ مَجْدُنَا لَنَا الصُّخْرُ مِنْ آفَاتِهَا وَغُيُومَهَا

21.

Agh. X, 146: vv. 1—5 and 9 again in Agh. XVIII, 161; a reply to a poem of self-praise by Yasid b. 'Abd al-Madān of the Bal-Ḥarīth, who had contended with 'Āmir as to rank and distinction when both were suitors for the hand of the daughter of Umayyah b. al-Askar of Kinānah.
10 Abu-l-Faraj al-Isfahānī expresses the opinion (XVIII, 161, foot) that the whole story is one of the inventions of Ibn al-Kalbī, and that the verses are plainly of late origin, being weak and paltry, and quite unlike the genuine work of the age to which they are ascribed.

١ عَجَبًا لِوَأَصِفِ طَارِقِ الْأَحْزَانِ وَلِمَا قَجِيءُ بِهِ بَنُو الدِّيَانِ
٢ فَخَضَرُوا عَلَيَّ بِهَجِيئَةِ لُبَعْرِي وَأَتَاوَةٌ سِيَقَتْ إِلَى النُّعْمَانِ
٣ مَا أَنْتَ وَأَبْنُ مَكْرِي وَتَبِيلُهُ وَأَتَاوَةُ اللَّطِيئِي فِي عَيْلَانَ
٤ فَتَقْصِدْ بِدِرْعِكَ قَوْمَكَ نَصْرَهُمْ وَدَعِ الْقَبَائِدَ مِنْ بَيْتِي فَخَطَّانِ
٥ وَإِنْ كَانَ سَالِفَةُ الْإِتَاوَةِ فِيكُمْ أَوْلَى فَفَطْرُكَ فَخَطْرُ كُلِّ يَمَانِي
٦ وَأَنْفَخْ بِرَهْطِ بَيْتِي الْحِمَائِسِ وَمَالِي وَبَيْتِي الصَّبَابِ وَرَغَبِلِ وَقِيَانِ
٧ فَأَنَا الْمُعْظَمُ وَأَبْنُ فَارِسٍ فُرْزُلِ وَأَبُو بَرَاءَ زَانِيِي وَنَمَائِي

a) Agh. XVIII لِرَجَالِ لَطَارِقِ الْأَحْزَانِ.

b) Agh. (X and XVIII) هَجِيئَةُ.

c) Agh. سَلَقَتْ مِنَ النُّعْمَانِ.

d) Agh. X غَيْلَانَ.

e) Agh. X فَتَقْصِدْ بِفِعْرِكَ.

f) Agh. XVIII قَصْدُ امْرَأَتِكَ قَصْدُهُ.

g) Agh. XVIII (sic) إِذْ كَانَ سَالِفًا زَنَا الْإِتَاوَةَ فِيهِمْ.

h) Some of these names in Wüstenfeld, Tab. 8; perhaps قِيَانِ should be read for قِيَانِ.

15.

Naq'iq 229¹⁵ and 408¹⁸ (for the story see p. 407).

[قال عمر بن الطفيل في يوم رَحْرَحَانَ]

١ قَصِينَا الْجَوْنَ عَنْ عَبَسٍ وَكَانَتْ
مِنِيَّةً مَعْبَدٍ فِينَا هُرَالَا

16.

TA VIII, 134⁹⁰; first v. also in LA XIV, 182⁹¹, Bakr 157 foot, Khiz. III, 44, Naq. 284¹³.

١ أَنَارِلُهُ أَسْمَاءُ أَمْ غَيْرُ نَارِلُهُ أَبِي بِي لَنَا يَا أَسْمَ مَا أَدَيْتَ فَاهِلُهُ
٢ فَإِنْ قَنَزِلِي أَنْزِلْ وَلَا آتِ مَوْسِمَا وَلَوْ رَحَلْتَ لِلْبَيْعِ جَسْرٌ وَبَاهِلُهُ

17.

LA XVIII 254¹⁵; second v. in TA X 116¹⁰, and Lane 769b.

١ وَأَهْلَكِنِي لَكُمْ فِي كُلِّ يَوْمٍ تَعَوَّجْتُكُمْ عَلَيَّ وَأَسْتَقِيمُ
٢ رِقَابٌ كَالْمَوَاجِنِ حَاطِيَاتُ وَأَسْتَأْهُ عَلَيَّ الْأَكْوَارِ كَوْمُ

18.

‘*Umdah* II, 171—2; the verses are said to have been uttered by ‘Amir b. aṭ-Ṭufail at the court 10 of an-Nu‘mān, when Bisṭām b. Qais of Shaibān was preferred before him for honour among the Arabs visiting the king.

١ كَانَ ٥ التَّبَايُعِ فِي دَهْرٍ لَهُمْ سَلْفُ وَأَبْنُ النَّمَرِ وَأَمْلَأَ عَلَيَّ الشَّامُ
٢ حَتَّى انْتَهَى الْمَلِكُ مِنْ لِحْمِ إِلَى مَلِكِ بَادِي السِّنَانِ لِمَنْ لَمْ يَرْمِهِ رَامِي
٣ أَنْكَسَى عَلَيْنَا بِأَطْفَارٍ فَطَرَقْنَا طَسَّقَ الْحَمَامِ بِإِنْعَاسِ وَإِرْغَامِ
٤ إِنْ يُمَكِّنِ اللَّهُ مِنْ دَهْرٍ ٥ نُسَاءَ بِي نَتْرُكُكَ وَحَدَّكَ تَدْعُو رَهْطَ بِسْطَامِ
٥ فَانظُرْ إِلَى الصَّيْدِ لَمْ يَحْمُوكَ مِنْ مُضِرِّ هَلْ فِي رِبِيْعَةٍ إِنْ لَمْ تَدْعُنَا حَامِي

17. LA ascribes the verses to *عمر بن الطفيل السعدي*; no poet of this name can be found in the genealogies of the many tribes called Sa'd, and in TA this *nisbah* is not given against the name.

a) Edition has التتايغ.

b) Edn. نساء.

13.

Yaqut I, 853¹⁰; LA X, 93⁸ and XI, 151²⁴; Bakrī 201¹⁴; TA V, 431 and VI, 198.

تَضْرُوعٌ *** مَوْصِعٌ عَقَرَ بِهِ عِلْمُ بِنِ الطُّفَيْلِ قَرَسَهُ [قُرْزَلًا يَوْمَ الرَّقْمِ (LA XI, 151)] قَالِ

١ وَنِعْمَ أَخُو الصُّعْلُوكِ أَمْسِ تَرَكْتَهُ ٥ بِتَضْرُوعٍ يَمْرَى بِالْيَدَيْنِ وَيَعْسِفُ

٥ قَالِ ابْنُ بَرِّي: أَخُو الصُّعْلُوكِ يَعْنَى بِهِ قَرَسَهُ: وَيَمْرَى بِيَدَيْهِ يُحَرِّكُهُمَا كَالْعَلْبِثِ: وَيَعْسِفُ تَرْجُفُ

حَنَاجِرَتُهُ مِنَ النَّفْسِ ٥

5

14.

Aghani XVI, 54.

١ قَدْ لِرَيْدٍ قَدْ كُنْتَ تُؤَكَّرُ بِالْحِلْمِ إِذَا سَفَهْتَ حُلُومَ الرَّجَالِ

٢ لَيْسَ هَذَا التَّعْيِيلُ مِنْ سَلَفِ الْحَيِّ ٥ كَلَاعٍ وَيَخْضِبُ وَكُلَالٍ

٣ أَوْ بَنِي آكِلِ الْمَرَارِ وَلَا صَيْدِ بَنِي جَفْنَةَ الْمَلُوكِ الطُّوَالِ

٤ وَأَبْنِ مَاءِ السَّمَاءِ قَدْ عَلِمَ النَّاسُ وَلَا حَيْرَ فِي مَقَالَةِ غَالِي

٥ إِنْ فِي قَتْلِ عَامِرِ بْنِ طُفَيْلٍ لَبَّوَاءٌ لَطِيءٌ الْأَجْبَالِ

٦ إِنِّي وَالَّذِي يَخُجُّ لَهَ النَّاسُ ٥ قَلِيلٌ فِي عَامِرِ الْأُمْتَالِ

٧ يَوْمَ لَا مَالَ لِلْمَكَارِبِ فِي الْكَعْرِ ٥ بِ سِرِّي نَضَلِ أَسْبَرَ عَسَالِ

٨ وَلِحَامِ فِي رَأْسِ ٥ أَجْرَدَ كَالْحِجْدِ ٥ عِ طُوَالِ وَأَبْيَهُ قَضَالِ

٩ وَدِلَامِ كَالْتَهْيِ ذَاتِ فُضُولِ ٥ ذَاكَ فِي حَلْبَةِ الْعَوَادِ مَالِي

١٠ وَلِعَيْتِي نَضَلِ الرَّئَاسَةِ وَالسِّنِّ وَجَدِ عَلَى هَوَازِنِ غَالِي

١١ غَيْرَ آتِي أَوْلَى هَوَازِنِ فِي الْكَعْرِ ٥ بِ بَضْرِبِ الْمُتَوَجِّحِ الْمُخْتَالِ

١٢ وَبَطْعِنِ الْكَبِيِّ فِي حَمْسِ النَّقْعِ عَلَى مَتْنِ هَيْكَلِ جَوَالِ

15

a) TA VI, 198 بِتَضْرُوعٍ and يَكْبُو for يَمْرَى.

b) Scholion taken from LA X, 93⁴; Bakrī 201, against all the others, explains thus:

يَصِفُ رَجُلًا طَعَنَ فَهُوَ يَضْرِبُ بِيَدَيْهِ عَلَى الْأَرْضِ. وَالْعَسْفُ أَنْ يَرْتَفِعَ حَنَاجِرَتُهُ عِنْدَ الْمَوْتِ ٥

14. These are an answer to some verses by Zaid al-Khail: see Agh. l. c., p. 53.

c) Names of princes of Himyarite tribes; كَلَاعٌ stands for ذُو الْكَلَاعِ (BDur 307¹⁵ and 312⁷).

For يَخْضِبُ see LA I, 311⁵⁻⁶. كُلَالِ is for عَبْدُ كُلَالِ (BDur 307²³). All these names in Wüst. Tab. 3.

d) Probably we should read عَلَيْهِمُ الْأُمْتَالِ.

e) Agh. أَجْوَدَ.

٢ وَلَقَدْ وَرَدَنَ بِنَا الْمَدِينَةَ هُشْرَهَا وَلَقَدْ قَتَلْنَ بِحَمِيَّتِهَا الْأَنْصَارًا

10.

Yāqut II, 502 (with corrections in V, 179—80).

١ هَلَا سَأَلْتِ إِذَا الْبِقَاحُ تَرَوَّحَتْ هَرَجَ الرِّثَالِ وَلَمْ تَبْدِ صِرَارًا
٢ إِنَّا لَنَعْبُدُ بِالْعَبِيْطِ لِيُضِيْفَنَا قَبْدَ الْعِيَالِ وَنَطْلُبُ الْأَوْقَارًا
٣ وَنَعُدُّ أَيَّامًا لَنَا وَمَائِرًا يَوْمًا نَبْدُ الْبِدْوَةَ وَالْأَمْصَارًا
٤ مِنْهَا هُخْوَى وَالذَّهَابُ وَبِالْصَّفَا يَوْمٌ تَمَهَّدَ مَجْدُ ذَلِكَ فَسَارًا

11.

Al-Anbārī, Commy. to *Mufaḍḍaliyyat*, No. V, p. 31. ("Day of ar-Raqam").

وكان علم بن الطفيل لقي يومئذ رجلاً من بني وائل أو غاضرة بن صعصعة يقال له عبس بن حذار؛
وكان يكتي أبا أبي ويصلى ذا العنق؛ وكان شجاعاً وهو الذي قتل بشر بن أبي خازم الأسدي.

10 فَجَعَلَ يَرْجُزُ يَوْمئِذٍ **** فَابِلَى يَوْمئِذٍ بَلَاءَ حَسَنًا. فقال علم بن الطفيل

١ وَأَبُو أَبِي مَا مِينَتْ بِبَيْتِي يَا حَبْدَا هُوَ مَنْسِيَا وَنَهَارًا
٢ لَقِيَ النُّخَيْسَ أَبُو أَبِي بَارِزًا الْوَاتِلِيَّ وَحَرَمَ الْإِدْبَارًا
٣ يَخْضِي إِذَا جَعَلَتْ سَلْوُلٌ وَعَامِرٌ يَوْمَ الْهِيَاجِ يُجْتَبُونَ فَرَارًا
يقال جَبَّ الْقَوْمُ إِذَا هَرَبُوا

12.

‘Umdah II, 167

15 وَأَنْشَدَ أَبُو زَيْدٍ لِعَلْمِ بْنِ الطُّفَيْلِ

١ وَبِالْقَيْفَا مِنَ الْيَمَنِ اسْتَنَارَتْ قَبَائِلُ كَانَ أَلْبَهُمْ فِخَارًا

a) Agh. سربا.

b) Yāq. سَأَلْتِ; in such cases the person invited to enquire is invariably a woman.

c) Probably we should read حُوَى; see Yāq. II, 373¹⁰, and the verses of Labīd (Khālidī 104*) there quoted (Naq. 229^o, q. v., however, has Labīd's verse with حُوَى). حُوَى was a Day between 'Amir b. Ṣaṣa'ah and Khath'am, in the territory of the latter; حُوَى is described as وادٍ يفرغ من وراء حفر أبي موسى, and the fight there was between Bakr b. Wail and Tamim.

6.

LA I, 56²¹⁻²²; IV, 479²⁰ (second verse only); XVIII, 245⁴ (both verses). TA I, 60¹⁸; X, 110, bottom. Lane 2952b (second verse only). Şırafi, comm. to Şırawaihi (Jahn, transl. p. 46). The verses are sometimes cited as a portion of Ṭarafah's Mu'allaqah: see Seligsohn, Ṭarafa, p. 103, vv. 16—17.

5 وَلَا أَخْتِي مِنْ صَوْلَةِ الْمُتَهَدِّدِ ۱ لَا يُرْهَبُ ابْنُ الْعَمِّ مِثِّي صَوْلَةً
لَأُخْلِفَ إِيْعَادِي وَأُنَجِّزَ مَوْعِدِي ۲ وَإِنِّي إِنْ أَوْعَدْتُهُ أَوْ وَعَدْتُهُ
وَبِرِّي * لَمْ تُخْلِفْ إِيْعَادِي وَمَنْجَزُ مَوْعِدِي * ۵

7.

Ḥamāsah, 342.

10 بِرْهَدٍ وَبِي بَعْضِ الْمَكَارِهِ لِفَتَى ۱ قَضَى اللَّهُ فِي بَعْضِ الْمَكَارِهِ لِفَتَى
إِلَى الْجَبْرِ لَا أَنْقَادَ وَالْإِلْفُ جَائِرٌ ۲ أَلَمْ تَغْلِبْنِي آتِي إِذَا الْإِلْفُ قَادِنِي

8.

Al-Anbārī, commentary to *Mufaḍḍalīyat*, No. CVI, v. 9.

۱ أَلَا يَا لَيْتَ أَخْرَأِي غِيًّا ۱ فَلَيْنَهُمْ كُلَّمَا أَمَسُوا دَوَارًا
وَبِرِّي: * لَهُمْ فِي كُلِّ ثَلَاثَةِ دَوَارٍ * ۵
۲ بِبِرِّ إِلَاهِهِمْ وَيَكُونُ فِيهِمْ ۲ عَلَى الْعَابِينَ أَيَّامٌ تَصَارُ

9.

15 Ṭabarī I, 1747⁴⁻⁵; Agh. XV, 137²⁰⁻²¹.

۱ بَعَثَ الرَّسُولَ بِمَا تَرَى فَكَأَنَّمَا ۱ عَمْدًا d نَشُدُّ عَلَى الْمُقَابِلِ غَارًا

a) So LA I, 56, and Şırafi. LA XVIII, 245 and TA X, 110 read first hemist. thus:

وَلَا يَخْتِي ابْنُ الْعَمِّ مَا عَشْتُ صَوْلَتِي

Seligsohn, Ṭarafa, reads لَا يُرْهَبُ ابْنُ الْعَمِّ مَا عَشْتُ صَوْلَتِي.

b) So LA IV, 479. LA I, 56 has second hemist. thus:

لِيَأْمَنَ مِيْعَادِي (sic) وَمَنْجَزُ مَوْعِدِي

LA XVIII, 245, TA I, Lane, Şırafi, Seligsohn, all read, in first hemist. وَإِنِّي دَلِنٌ, and the second hemist. as in the scholion.

c) This verse is cited in Naq. 950⁵, with the note: الدَّوَارُ عَيْدٌ يَطُوفُونَ فِيهِ, and with the reading for the second hemist. given in our scholion above; it is also mentioned that Abu

‘Abdillāh (= Ibn al-‘Arabī) read فِي كُلِّ نَائِبَةٍ.

d) Agh. أَشُدُّ.

٣ لَا يَخْطُبُونَ إِلَى الْكِرَامِ بَنَاتِهِمْ وَتَشِيبُ^a أَيْمُهُمْ وَكَمَا تُخْطَبُ

3.

Yāqut III, 466¹⁷; LA X, 90⁹; scholion from LA.

١ لَا تَسْقِي بِيَدَيْكَ إِنْ لَمْ أَتَّعِزَّ نِعَمَ الضَّجُوعِ بِغَارَةِ أُسْرَابِ
الضَّجُوعِ اسم موضع: قال الاصمعي هو رَحْبَةُ لَبْنِي أَبِي بَكْرِ بْنِ كِلَابٍ^b

4.

Yāqut I, 527⁶.

قال عمر بن الطفيل يرثي ابن أخيه عبد عمرو بن حنظلة بن الطفيل
١ وَهَلْ دَاعٍ فَيَسْمَعُ عِنْدَ عَمْرٍو لِأُخْرَى الْخَيْلِ تَصْرَعُهَا الرِّمَاحُ
٢ ۞ فَلَا وَابِيكَ لَا أَنْسَى خَلِيلِي بِبَدْوَةٍ مَا تَحْرَكُ الرِّمَاحُ
٣ وَكُنْتُ صَفِيَّ نَفْسِي دُونَ قَوْمِي وَوَدِي دُونَ حَامِلَةِ السِّلَاحِ

5.

Yāqut IV. 1024⁶ (as amended in V, 506).

10

١ وَيَخْمِلُ بَزِي دُرِّ جِرَاءِ كَأَنَّهُ
٢ فَرُودٌ بِصَحْرَاءِ الْيَفَاعِ ۞ كَأَنَّهُ
٣ فَعَايِنَهُ فَنَاصُ أَرْهِي فَأَرْسَلُوا
٤ إِذَا خَافَ مِنْهُنَّ اللَّحَاقَ ارْتَمَى بِهِ
أَحْمُ الشُّرَى وَالْمُقَلَّتَيْنِ سَبُوحُ
إِذَا مَا مَشَى خَلْفَ الطِّبَاءِ نَطِيمُ
صِرَافٌ بِكُلِّ الطَّارِدَاتِ مُشِيمُ
عَنِ الْهَوْلِ حَمَشَاتِ الْقَوَائِمِ رُوحُ

a) LA X, 74¹³ أمهم (corruptly). This verse occurs in Dīw. VIII, 3, to which the whole piece probably belongs.

b) This v. is printed as in LA, which reproduces it from the *Ṣiḥḥ*; it is however incorrectly vocalised, and wrongly ascribed to 'Āmir. The correct reading is

لَا تَسْقِي بِيَدَيْكَ إِنْ لَمْ أَلْتَمِسْ نِعَمَ الضَّجُوعِ بِغَارَةِ أُسْرَابِ

and the verse belongs to a poem by Labīd (Khālidī p. 144). The construction نِعَمَ الضَّجُوعِ is grammatically impossible; a proper name cannot be the نِعَمَ نَعَمَ (Nöldeke). In LA II, 58, TA I, 361 and VII, 340, and Muḥṭ 1312 another verse from the same poem, ending in الأَطْرَابِ, is ascribed to 'Āmir. c) So TA X, 33¹. d) Yāq. حاملة السلاح.

e) This repetition of كَأَنَّهُ seems to be a corruption. Compare v. 2 with 'Abīd VIII, 9, and vv. 3 and 4 with *id.*, vv. 10—11.

السَّعْفَةَ . وَالْمَشْدَبَ الطويل الذي قد أُخِذَ ما عليه من العُقَدِ والسَّلَاةِ وَالخُوصِ : ومنه قيل للطويل
المَعْرَفِ مُشْدَبٌ ٥

وَأَسْمَرَ حَطِيّ وَأَنْبَيْضَ بَائِرٍ وَرَغِيفَ دِلَاصٍ كَالْعَدِيرِ الْمُتَوَبِّ

حَطِيّ رُمَحٌ منسوب الى الحَطِّ وفي جَزِيرَةَ بالبَحْرَيْنِ يقال لَهَا تُنْبِتُ عَصَى الرِمَاحِ : وقال الاصمعيّ :
لَيْسَتْ بِهَا رِمَاحٌ وَلَكِنْ سَفِينَةٌ كَانَتْ وَقَعَتْ إِلَيْهَا فِيهَا رِمَاحٌ وَأُرْفَقَتْ بِهَا فِي بَعْضِ السِّنِينَ الْمُتَقَدِّمَةِ : ٥
فَقِيلَ لِتِلْكَ الرِمَاحِ الحَطِيّيةُ : ثُمَّ عَمَّ كُلُّ رُمَحٍ هَذَا النِّسْبَ الى اليَوْمِ . وَالرَّغِيفُ الدِّرْعُ الرَقِيقَةُ النَّسِجُ .
وَالْمُتَوَبِّ ٥ الذي تُصَفِّقُهُ الرِّمَاحُ فَيُدْقَبُ وَيَجِيءُ : وَهُوَ مِنْ ثَابٍ يَثُوبُ إِذَا رَجَعَ : وَإِنَّمَا سَمِيَ الْعَدِيرُ عَدِيرًا
لِأَنَّ السَّيْلَ غَادَرَهُ أَيْ تَرَكَهُ ٥

٧ b سِلَاحُ أَمْرِي قَدْ يَعْلَمُ النَّاسُ أَنَّهُ

٨ e فَيَأْتِي وَإِنْ كُنْتُ ابْنَ قَارِسٍ هَامِرٍ

٩ d فَمَا سَوَدْتَنِي هَامِرٌ عَنِ وِرَائِكِ

١٠ i وَلَكِنِّي أَخْبَى حِمَاكَ وَأَتَّقِي

وغيره : مِنْ رَمَاهَا بِمَنْكِبٍ ٥

2.

LA XV, 276¹⁻³; also X, 74¹⁰⁻¹²; TA VIII, 388 (first v. only): scholia from LA.

١٥ ١ سُودٌ صِنَاعِيَّةٌ إِذَا مَا أَوْرَدُوا صَدَرَتْ رَعْتُومَتُهُمْ وَلَمَّا تَحَلَّبِ

٢ ضَلَعٌ صَلَاحِيَّةٌ كَانَ أَنْوَفُهُمْ بَعَرٌ يُنْظِمُهُ الْوَلِيدُ بِمَلَقِبِ

وغيره : وَيُنْظِمُهُ وَلِيدٌ يَلْعَبُ . سُودٌ صِنَاعِيَّةٌ يَصْنَعُونَ الْمَلَّ h وَيُسَمِّنُونَهُ وَلَا يَسْقُونَ أَلْبَانَ إِبِلِهِمُ الْأَضْيَافَ .
وَالصَّلَاحِيَّةُ الدِّكَايُ الرُّوسِ . قَالِ ثَعْلَبُ : الْعَتُومَةُ النَّاقَةُ الْغَزِيرَةُ الدَّرِ : وَقَالَ الْأَزْهَرِيُّ : الْعَتُومُ نَاقَةٌ غَزِيرَةٌ
يُوجَرُ حِلَابُهَا الى آخِرِ اللَّيْلِ ٥

a) This explanation seems to require the form الْمُتَوَبِّ , which one of Wright's MSS gave together with the active form.

b) Omitted in 'Aini.

c) 'Aini agrees with text in Diw. No. I; 'Ask. agrees with text above in verses 8—10; so also Qali, except that he has بِمَنْكِبِ in v. 10.

d) 'Aini as text above.

e) بِمَنْكِبِ 'Aini.

f) LA X, 74¹⁰ and 79⁶ عَتُومُهُمْ .

g) So LA X, 74¹¹.

h) LA X, 74 صَلَاحِيَّتُهُمْ .

SUPPLEMENT

VERSES ATTRIBUTED TO 'ĀMIR IBN AṬ-ṬUFĀIL NOT
CONTAINED IN THE *DIWĀN*.

1.

Kāmil of al-Mubarrad, 93—4; 'Aīn I, 242—3; Khiz. III, 528; SSM 322.

١ تَقُولُ أَبْنَةَ الْعَنْبَرِيِّ مَا لَكَ بَعْدَ مَا أَرَاكَ صَحِيحًا كَالسَّلِيمِ الْمَعْدَبِ

السَّلِيمِ الْمَلْدُوعِ: وَقِيلَ لَهُ سَلِيمٌ تَقُولُ لَهُ بِالسَّلَامَةِ ٥

٢ فَقُلْتُ لَهَا هَتَمِي الْيَدِي أَتَعْلَمِينَ^a مِنَ الثَّأْرِ فِي حَيْثُ زُبَيْدٍ وَأَرْحَبِ

زُبَيْدٌ وَأَرْحَبُ حَيَّانٍ مِنَ الْيَمِينِ. وَالثَّأْرُ مَا يَكُونُ لَكَ عِنْدَ مَنْ أَصَابَ حَبِييبَكَ مِنَ التَّرَةِ: وَمَنْ قَالِ

تَأْرٌ فَقَدْ أَخْطَأَ ٥

٣ إِنْ أَغْرُ زُبَيْدًا أَغْرُ قَوْمًا أَعْرَةً^b مَرَكُبُهُمْ فِي الْكَعِي حَيْرٌ مَرَكِبِ

٤ وَإِنْ أَغْرُ حَيْثُ خَنَعِمَ فِدَمَاوَهُمْ هِفَاءٌ وَخَيْرُ الثَّأْرِ لِلْمُنْتَأَرِبِ

الْمُنْتَأَرِبِ الَّذِي يَأْتِيكَ لِطَلَبِ قَارِهِ عِنْدَكَ: يَقَالُ آبُ يَسُوبُ إِذَا رَجَعَ: وَالثَّأْيِبُ فِي غَيْرِ هَذَا السَّبِيْرِ

فِي النَّهَارِ بِلَا تَوَقُّفٍ ٥

٥ فَمَا أَدْرَكَ الْأَوْتَارَ مِنْهُلٍ مُصَحِّقِي بِأَجْرَدَ طَاوٍ^c كَالْعَسِيْبِ الْمُسَدَّبِ

الأوتار الأحقاد واحدها وترٌ وحفدٌ. والأجردُ القرسُ المتأخسرُ الشعرُ: والأجردُ الصامرُ ايضاً. والعسيبُ

1. The text is that of the *Kāmil* (copied in Khiz. III, 528); the scholia are those of al-Akhfash, as printed in Wright's edn. and copied in the Khiz. The 'Aīn has slight differences.

For vv. 8—10 see 'Askari, *Kitāb as-Sinā'atāin* 298, Qali, *Amāl*, *Dhail* 118—119. a) 'Aīn تَعْرِيفِيْنَهُ 'Aīn.

b) Both 'Aīn and Khiz. have مَرَاكِبُهُمْ and مَرَاكِبِ; for مَرَكِبٌ see LA I, 416²⁶—417¹.

c) 'Aīn بِالْعَسِيْبِ.

يقال عُدْرٌ وَمَعْدِرَةٌ وَعِدْرَةٌ وَجَمْعُهُ عِدْرٌ: قال النابغة

أَفَانَهَا عِدْرَةٌ إِلَّا تَكُنْ نَفَعَتْ فَإِنْ صَاحِبَهَا قَدْ تَاهَ فِي الْبَلَدِ

ويقال له العُدْرَى ايضاً: *ب* [قال الشاعر (وهو الجُمُوح الطَفَرِيُّ)

لَا تَرُ تَرُّكَ لِأَنِّي قَدْ رَمَيْتُهُمْ لَوْ لَا حُدَيْتُ وَلَا عُدْرَى لِمَعْدُودِ

ج (59a) وَالْمَعْدُودُ صِدِّ الْمَجْدُودِ

٩ سِرْنَا نُرِيدُ بَنِي نَهْدٍ وَأَخْوَتَهُمْ جَزْمًا وَلَكِنْ أَرَادَ اللَّهُ هَمْدَانَا

د كَمَلْتُ شِعْرَ عَمْرِ بْنِ الطُّفَيْلِ العَامِرِيِّ عَمَلًا (sic) أَبِي بَكْرٍ (sic) مُحَمَّد

ابْنِ القَلَسِمِ الأَنْبَارِيِّ النُّحَويِّ. وَالْحَمْدُ لِلَّهِ كَثِيرًا: وَصَلَّى اللَّهُ

عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ. وَذَلِكَ فِي شَهْرِ جُمَادَى الآخِرَةِ

سَنَةِ (sic) ثَلَاثِينَ وَأَرْبَعَةَ (sic) مِائَةٍ

a) Mu'all. 50; see different reading in scholion to No. XXIII, 3, *ante*.

b) A line has here been cut away; apparently it contained the words within square brackets. For the verse see Diw. Hudh. No. 292, 2 (Wellhausen, *Skissen*, I), and LA VI, 219¹⁰ (I owe this reference to Prof. Nöldeke).

c) See Lane 526c and 385c, LA IV, 119³.

d) The blunders of the copyist in this colophon are given without correction in order that the character of the MS, where he had not the assistance of a good original, may be appreciated. The month in which he finished the transcript began on the 1st March 108³ A.D.

تصله سنانه. وأظمى رُمح أتمر وقناة طميه: وإذا كان أتمر فهو أصلب له: ومنه يقال شفة
طميهه أى سمراه ٥

٣ هَكَكْتُ بِه مَجَامِعَ رُحْبَيَيْنِه ٥ [فَصَارَ رِدَاؤُهُ مِنْهُ طَمِيْلٌ
(57b) رُحْبِيَاهُ مِرْفَقَاهُ (P). وَطَمِيْلٌ قِطْعَةٌ يَسُدُّ بِه ثَقْبَ الْخُرْصِ ٥

XXXVII.

١ إِلِيهِ غَارَتْنَا وَالْمَخْدُ قَدْ هَجِيْتِ مِنْهُ الْبِلَادُ فَصَارَ الْأَنْفَى غُرْتَانَا ٥
هَجِيْتِ اَمْتَلَأَتْ. وَالْأَنْفُ وَالْجَمْعُ الْآفَافِ النَّوَاحِي مِنَ الْأَرْضِ وَالنَّوَاحِي السَّمَاءِ. وَرُبَّمَا مِنَ الْغَيْمِ وَالنَّبَاتِ ٥
٢ حَتَّى صَبَبْنَا عَلَى هَمْدَانَ صَيْقَةً سُورُ الْكِلَابِ وَمَا كَانُوا لَنَا هَانَا
ويروى سُورُ السِّقَاءِ. وَصَيْقَةٌ ذَاتٌ صَيْبٍ وَهُوَ الْغُبَارُ: قَالَ أَبُو النَّجْمِ * صَيْبٌ شَيْطَانٍ ٤ رَفَّتَهُ شِمَالُهُ * ٥
٣ فَظَلَّ بِالْقَاعِ يَوْمَ لَمْ تَدْعُ كَتَدَا إِلَّا هَرَبْنَا وَلَا وَجْهًا وَلَا هَانَا
١٠ القلع الارض الخربة الطين المستوية تمسك الماء: والجمع قيعان وأقوع وقيعن. والشأن والجميع الشؤون وفي
تجاري الدموع وفي قبائل الرأس: وزعموا أن الدموع تخرج من القبائل: وقال عبيد بن الأبرص الأسدق
وَعَيْنَاكَ تَمْعُهِنَا سُرُوبٌ كَأَنَّ شَأْنِيهِمَا شَعِيْبٌ
٤ لَمْ نَزْعْنَا وَمَا أَنْفَكْتَ شَقَارَتُهُمْ حَتَّى سَقَيْنَا أَنَابِيْبًا وَخِرْصَانَا
يقال ما أنفك يفعل كذا وما زال وما ترح وما فتى بمعنى واحد. والخيرصان الرملح هنا: والخيرص
١٥ السنان ايضاً ٥

٥ وَمَا أَرَدْنَاهُمْ عَن غَيْرِ مَعْدِرَةٍ مِنَّا وَلَكِنَّهُ قَدْ كَانَ مَا كَانَا

a) After v. 2 the *Newzdir* adds:

فِيَانِ سَلْمَا بَنِي حَرْبٍ فَسَلْمَا وَلَنْ حَرْبًا فَقَدْ شُفِيَ الْغَلِيْلُ

b) Word cut away; conj.

c) Word partly cut away and indistinct.

d) This meaning of طَمِيْلٌ does not appear in LA XIII, 434¹⁵ ff., and does not seem to make sense here. XXXVII. *Bast.* No citations found.

e) MS صَيْبٌ sic!

f) MS رَفَّتَهُ.

g) 'Abid, I, 7.

XXXV.

- ١ وَأَنْتَ لِسَوْدَاهِ الْمَعَاصِمِ جَعْدَةٌ وَأَقْعَسٌ مِّنْ نَّسْلِ الْإِمَاءِ الْعَوَارِكِ
 واحذ المعاصم معصم وهو موضع السور. والأقعس الذي (57a) في ظهره أحناء. والعوارك الطوامث ٥
- ٢ تَبِيعَ لِقَوْمٍ لَّمْ يَكُنْ مِنْ صَبِيبِهِمْ وَلَكِنَّهُ مِّنْ نَّسْلِ آخَرَ هَالِكٍ
 ٥ تَبِيعَ لى متبوع فعيل بمعنى مفعول مثل قَتِيلٌ ومَقْتُولٌ وجَرِيحٌ ومَجْرُوحٌ: وَيَجِيءُ فعيل بمعنى فاعل:
 قَعِيدَةٌ بَيَّتْ لى قَعِيدَةٌ قَدِيرٌ بمعنى كَلِيرٌ وَعَلِيمٌ طَلِمٌ وَرَضِيعٌ رَاضِعٌ لى نَجِيدٌ. وَالصَّبِيبُ الْخَالِصُ الْمَحْضُ ٥
 ويقال هو فى صَبِيبٍ قَوْمِهِ لى خَالِصِهِمْ: وَصَبِيبُ الْقَلْبِ حَبَّةُ الْقَلْبِ: وَالصَّبِيبُ الْقَارُورَةُ الْمَسْمُومَةُ: وَالصَّبِيبَةُ
 ٥ الشَّجَاعُ وَجَمْعُهَا صَبِيبٌ: وَبِهِ سَمِيَ الرَّجُلُ صَبِيبٌ وَهُوَ أَبُو ذَرِيَّةٍ بِنِ الصَّبِيبَةِ: وَهِيَ الْأَكْبَرُ وَالْأَصْغَرُ ٥
- ٣ أَبُوكَ أَبُو سَوْءٍ وَخَالَكَ مِثْلُهُ وَهَلْ تُشْبِهَنَّ إِلَّا أَبَاكَ وَخَالَكَ
 وفى هذه الأبيات إقواء ولكنها تُنْشَدُ مُقَيَّدَةً. والخال أخو أم الرجل: والخال التَّبَخُّرُ وَالْكَبِيرُ: قَالَ الْعَجَّاجُ:
 ٥ *وَالْخَالُ تَوْبٌ مِّنْ ثِيَابِ الْجَهَنَّمَ*: والخال السحاب المَخِيلَةُ لِلْمَطَرِ: والخال من بُرودِ الْيَمَنِ: والخال المكان: 10
 وَخَالَ الشَّيْءَ طَنَّهُ وَحَسَبَهُ ٥

XXXVI.

- ١ قَرَكْتُ نِسَاءَ سَاعِدَةَ بِنِ مُرٍّ لَهْنٌ لَدَى مَرَاغِفِ عَرِيذٍ
 الْعَرِيذُ الْبُكَاءُ. وساعدة رجلٌ من عَبَسٍ قَتَلَهُ عَمْرٌ. مَرَاغِفُهُ حَيْثُ يَتَرَاغَفُونَ لِلْقِتَالِ وَهُوَ مُعْتَرِكُ الْقَوْمِ.
 وَالْعَرِذُ وَالْعَرِيذُ الصِّبَاغُ بِالْبُكَاءِ وَالرَّيْنِ ٥
- ٢ جَبَعْتُ لَكَ يَدَى بَدَى كُفْرٍ يُقَدِّمُ نَصْلَهُ أَطْمَى طَوِيلٍ
 15

XXXV. *Tawil*; no citations.

a) This note suggests an impossible sense for تَبِيعَ in this place; it is evidently the equivalent of تَابِعَ, and means a follower (or member of another tribe in subordinate alliance), as opposed to a member of the tribe of full blood; see Qur. XVII, 71, Quṭamī, *Dirw.* VI, 26.

b) *Dirw.* frag. 41, 11.

XXXVI. *Wafir.* Vv. 1 and 2 in Abu Zaid, *Nawādir*, 148.

c) *Nawādir* عَلَى مَرَاغِفِ طَوِيلٍ.

١ أَنْبِئْتُ قَوْمِي أَنْبَعُورِي مَلَامَةً لَعَلَّ مَدَايَا الْقَوْمِ مِمَّا أَكَلَفُ
٢ فَإِنْ تَكُ أَنْرَاسُ أُصْبِنَ وَبَيْتِي فَإِنِّي لَجَرَّافٌ بِهِنَ مُجَبَّرُ

XXXIVa.

فَأَحْبَبَهُ صُبَيْعَةَ

١ زَعَمَ الرَّهَاءُ بِأَنَّ ^a دَوْمَةَ أَخْلَفَتْ ظَنِّي وَتَلَّصَّ خَيْرُهَا التَّمُورُونَ
٢ صَدُقُوا وَبَيَّنَّ لِي هَوَاكِلَ أَمْرِهَا وَجَرَى بِهِ حَرْقُ الْجَنَاحِ قَعِيدُ
القعيد الذي يجيء من خلفك وهو يتقلَّب به: والتطريح من أمامك: والسائح ما لقيت ميامنه ميامنك:
والبارح [ما لقيت] ميسره ميسرك. وشواكل مشابه. حرق قد سقط ريشه من الكبير
٣ مُتَقَارِبُ الْكَنَكَيْنِ ^b شَحَاجُ الضُّحَى أَرِنَ كَانَ جَنَاحَهُ مَشْدُونُ
يقال ^c شَحَجَ الْغُرَابُ وَنَعَفَ وَنَعَفَ وَصَاحَ بِمَعْنَى وَاحِدٍ. وَأَرِنَ نَشِيطٌ مُصَرَّو٥
٤ فَزَجَرْتَهُ أَنْ لَا يُفْرَخَ بَيْضُهُ وَبُصِيبَةُ صَدِيِّ الرِّصَافِ ^d سَدِيدُ
الرِّصَافُ مَا شَدَّ عَلَى تَصَلِّ السَّهْمِ مِنَ الْعَقَبِ. وَقَوْلُهُ سَدِيدٌ أَيْ قَلِيدٌ: وَمِنْهُ سَدَدَ السَّهْمِ
٥ أَفْرَحْتَ أَنْ جُرِحَ أَلَمَ بِفَارِسٍ لَمْ يَبْقَ مِثْنُ سُدَّتْ ^e غَيْرَ مُسَوِّدِ
٦ لَوْ كَانَ قَادِيَةً إِذَا اسْتَعْرَضْتَهُ جَدُّعٌ تَكَسَّرَ لَيْفُهُ مَجْرُودُ

sense is obscure; but it is clear from the verses that one of 'Amir's tribe was slain, or possibly more, by Dubai'ah b. al-Harith of 'Abs; see *ante*, No. XXI, and *cf.* also No. XXIV.

XXXIVa. *Kamil*; the superscription of this piece is evidently incorrect: the poem cannot be an answer to the one before, (in itself a mere fragment), because it is not (as the laws of such a contest require) in the same metre and rhyme. The verses moreover contain nothing that has personal reference to 'Amir, unless it be v. 5; they are themselves but a fragment.

a) MS نُؤْمَةٌ, but no root نَوْمُ exists in the language.

b) MS شَحَاجُ.

c) MS شَحَجَ الْغُرَابُ وَنَعَفَ وَنَعَفَ.

d) MS سَدِيدُ.

e) Words indistinct: apparently مُسَوِّدٍ; meaning obscure.

f) This verse seems to be part of the description of a horse, and to have nothing to do with what precedes.

وَرَجُلٌ نَحِدٌ ۝ وَذُو تَجْدَةٍ لِي شَجَاعٌ وَقَوْمٌ أَجْدَادٌ: وَالنَّجْدُ بفتح الجيم العَرَفُ وَالكَرْبُ: رَجُلٌ مَنجُودٌ
لِي مَكْرُوبٌ ۝

٣ وَهَوْنٌ وَجِدِي أَنِّي لَوْ رَأَيْتُهُ يُسَاوِرُهُ ذُو لِبَدَتَيْنِ مُكَالِبِ
يُسَاوِرُهُ بِوَائِيهِ. وَذُو لِبَدَتَيْنِ أَسَدٌ: وَاللِّبْدَةُ الشَّعْرُ بَيْنَ كَتْفَيْ الْأَسَدِ: قَالَ زُهَيْرٌ

٥ هَلَلَى أَسَدٍ شَاكَ السِّلَاحِ مَقَانِفٍ لَهُ لِبَدٌ أَطْفَارُهُ لَمْ يُقَلِّمْ
مُكَلِّبٌ مِنَ الْكَلْبِ عَلَى الشَّيْءِ: يُقَالُ كَلَبَ فُلَانٌ يَكَلِّبُ كَلْبًا إِذَا اشْتَدَّ حِرْصُهُ ۝

٤ لَمَارَسْتُ عَنْهُ الْكَيْلَ غَيْرَ مُهَلِّلٍ لَعَمْرُ أَبِي أَوْ تَشْتَعِبُنِي الشَّوَاعِبُ
مَارَسْتُ عَلَّجْتُ. مُهَلِّلٌ يُقَالُ قَدَ هَلَّلَ الرَّجُلُ إِذَا أَحَاجَمَ وَكَفَّ. وَتَشْتَعِبُنِي تَجَدَّبُنِي وَالشَّوَاعِبُ
الْحَوَائِبُ: وَيُسَمَّى الْمَوْتُ شَعُوبًا ۝

XXXIII.

١٠ رَاقِحٌ عَمْرٌ بْنُ الطُّفَيْلِ عَلَى فَرَسٍ لَهُ يُقَالُ لَهُ الْكَلْبِيُّ فَسَبِّفْ: فَقَالَ عَمْرٌ فِي ذَلِكَ
١ أَطُنُّ الْكَلْبِيَّ حَانِيِي أَوْ ظَلَمْتُهُ بِبُرْقَةٍ ۝ حَلِيْبِي وَمَا كَانَ حَاتِنَا
٢ وَأَعْدِيَّةُ ۝ إِنِّي خَرَقْتُ وَإِنَّمَا لَقِيْتُ أَحَا رَحِبٍ وَصُودِفْتُ بَادِنَا

XXXIV.

(58a) [وقال عمر بن] الطفيل يَوْمَ لَقِيَ زَيْدَ الْكَيْلِ **** عمر بن الطفيل. فَحَمَلَ عَلَيْهِ ضَبِيْعَةٌ
فَقَتَلَتْهُ: فَتَشَاعَمَتْ بَنُو عَمْرِ بِعَامِرٍ:

a) The words ذُو تَجْدَةٍ have been misplaced in the MS and entered by mistake in the next scholion. b) Mu'all. 42.

c) The scholion omits to notice the use of أَوْ with the jussive in this verse, which is exactly parallel to its use in Labīd, Mu'all. 56: أَوْ يَرْتَبِطُ بَعْضَ النَّفْسِ جَامِعًا; two more examples are cited in Nöldeke, *Zur Grammatik*, p. 72, top; أَوْ is equivalent to لَمْ لَم.

XXXIII. *Tawil*; both vv. cited in Yāq. I, 580⁶⁻⁷, and the first in Bakrī 282⁷.

d) MS حَلِيْبِي; the correct spelling is fixed by Yāq. and Bakrī.

e) Yāq. لَمِنِّي خَرَقْتُ مَوْرَعًا.

f) Yāq. خُفِّ (!)

XXXIV. *Tawil*. The greater past of the first line on the page has been cut away, and the

XXX.

- ١ *a* أَلَا مَنْ مُبْلِغُ أَسْمَاءَ فَنِي وَكَو حَلَّتْ بَيْنِي أَوْ جُبَارِ
 ٢ بِأَنَّ حَلِيلَهَا دَرَهَتْ عَلَيْهِ خُطُوبٌ لَا تُفْرَجُ بِالسِّرَارِ
 يُنْمُ وَجُبَارٌ بِالْحِجَارِ. وللليل الزوج وللليل المرأة: قال عنترَةَ
 هَ وَحَلِيلِ غَانِيَةَ تَرَكْتُ لِحَدَلًا تَمَكُّو فَرِيضَتَهُ كَشَدِي الْأَعْلَمِ
 ٥ وَدَرَهَتْ وَانْدَرَهَتْ وَانْدَلَّتْ بِمَعْنَى. والخطوب الأمور: يقول: لَا أَقْدِرُ عَلَى إِسْرَارِهَا لِعَظِيمِهَا

XXXI.

- ١ وَبَلِّغْ لِحَلِيلِ سَيْلِ حَيْلِ مُغِيرَةَ رَأَتْ رَهْبَةً أَوْ رَهْبَةً وَهِيَ تُنَجِّمُ
 ٢ (58b) * * * * * صُدُورُ الْقَنَا قَالُوا جَبِيعًا تَقْدَمُوا

XXXII.

- وقال عمر بن الطفيل يرثي أباه طفيلًا *h* وَيَذْكُرُ جَدَّهُ
 ١ أَلَا كُلُّ مَا هَبَّتْ بِهِ الرِّيحُ ذَاهِبٌ وَكُلُّ فِتْنَى بَعْدَ السَّلَامَةِ شَاجِبٌ
 10 شَاجِبٌ أَيْ هَالِكٌ وَالشَّجَبُ الْهَلَاكُ: يُقَالُ شَجِبَ فُلَانٌ يَشَجِبُ شَجْبًا إِذَا هَلَكَ *ه*
 ٢ أَلَا إِنَّ خَيْرَ النَّاسِ رِسْلًا وَنَجْدَةً بِهِرْجَابَ لَمْ تُخْبَسْ عَلَيْهِ الرُّكَائِبُ
 الرِّسْلُ الرَّخْلُ وَالنَّجْدَةُ الشِّدَّةُ: قال الراجز
 ٢ لَوْ أَنَّ عِنْدِي مِنْ قَوْمِ رَجُلًا لَمَنْعُونِي نَجْدَةً أَوْ رِسْلًا

XXX. *Wuflr*; first verse cited.

a) Bakrī 856⁷, Yaḡ II, 15⁹, and IV, 1037¹⁸, as text.

b) Mu'all. 42.

XXXI. *Ṭawīl*; no citation found.

c) Head of page cut away so that nothing can be read.

XXXII. *Ṭawīl*; v. 2 cited.

d) *Sic*; the grandfather is nowhere mentioned in the text of our MS.

e) Bakrī 880⁹, Yaḡ. IV, 960⁹ (both incorrectly with رِسْلًا).

f) Poet Ṣakhr al-Ghāyī: see LA XIII, 299¹⁵, Lane 1082c, Drw. Hudh. No. 12, Qzrī, Amālī I, 210.

٥. فَلَا تُنَارَنَّ بِمَالِكَ وَبِمَالِكَ وَأَخِي الْمَرْوَرَةَ الَّتِي لَمْ يُوسَدِ

ويعرى يُسَدِّدُ: أي لم يُورَلْ في القبر: وهؤلاء قومٌ قُتِلُوا من قَوْمِهِ ٥

٦. وَقَتِيلَ مُرَّةً أُنَارَنَّ فَإِنَّهُ فَرْعٌ وَإِنْ أَحَاهُمْ لَمْ يُقْصَدِ

قَتِيلٌ مُرَّةٌ حَنْظَلَةُ بنِ الطُّفَيْلِ أَخُوهُ. فَرْعٌ شَرِيفٌ. وَأَحَاهُمْ لَمْ يُقْصَدِ أَي لَمْ يُقْتَلْ: يُقَالُ أَقْصَدَهُ السَّهْمُ

أَي قَتَلَهُ: كَلَّ النَّبِيغَةُ

5

٧. فِي إِثْرِ غَانِيَةٍ رَمْتِكَ بِسَهْبِهَا فَاصَابَ قَلْبَكَ غَيْرَ أَنْ لَمْ تُقْصَدِ

أَي لَمْ تُقْتَلْ ٥

٨. رَبِّمَا أَسْمُ أَهْتِ بَنِي فَرَارَةَ إِلَنِي فَارِ وَإِنَّ الْمَرْءَ غَيْرَ مُتَخَلِّدِ

٩. فِيمَنِي إِلَنِي فَلَا هَوَادَةَ بَيْنَنَا بَعْدَ الْفَوَارِسِ إِذْ تَوَوَّا بِالْمَرْصَدِ

(58b) فِيمَنِي أَي أَرْجِعِي مِنْ فَهٍ يَفِيءُ فَيَمَّا إِذَا رَجَعَ وَالْفِيءُ الرَّجُوعُ: قَالَ اللَّهُ جَلَّ ذِكْرُهُ: وَحَتَّى تَفِيءَ ٥

إِلَى أَمْرِ اللَّهِ فَإِنْ فَاتَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ. وَتَوَوَّا قُتِلُوا فِي الْمَعْرَكَةِ فَتَرَكُوا هُنَاكَ ٥

١٠. إِلَّا بِكُلِّ أَحَمٍّ نَهْدٍ سَابِحٍ وَعُلَانَةٍ مِّنْ كُلِّ أَسْمَرَ مِدْوَدٍ

أَحَمُّ فَوْسٌ يَضْرِبُ إِلَى السَّوَادِ وَالنَّهْدُ الْعَظِيمُ الطَّوِيلُ. وَقَوْلُهُ سَابِحٌ أَي يَجْرِي جَرِيًا كَلِّهًا. وَعُلَانَةٌ كُلُّ شَيْءٍ

شَيْءٌ بَعْدَ شَيْءٍ مِنْ جَرِيٍّ أَوْ طَعْنٍ أَوْ غَيْرِهِمَا. وَأَسْمَرٌ رُمُحٌ وَإِذَا كَانَ أَسْمَرٌ كَانَ أَجْوَدَ لَهُ وَأَصْلَبَ لِأَنَّهُ

15

تَصِيحٌ. وَمِدْوَدٌ [مَا] يُذَادُ بِهِ أَي يُنْمَعُ بِهِ وَالذُّبَابُ الْمَنْعُ وَالذَّائِدُ الْمَانِعُ ٥

١١. وَأَنَا ابْنُ حَرْبٍ لَا أَرَأَى أَهْبِيهَا ١٢. سَعْرًا وَأَرْقُدُهَا إِذَا لَمْ تُرْوَدِ

أَشْبُهَ أَي أَشْعَلَهَا. وَسَعْرًا نَارًا: وَيُسَمَّى الْعُودُ الَّذِي يُحْرَكُ بِهِ النَّارُ الْمِسْعَرُ: وَسُمِّيَ الرَّجُلُ الْمُنْتَحَرُ الْبِقِطَانُ

فِي أُمُورِهِ مِسْعَرًا مُشَبَّهًا بِذَلِكَ الْعُودِ الَّذِي يُهَيِّجُ النَّارَ ٥

a) MS فَلَا تُنَارَنَّ sic; Mfqt وَلَا تُنَارَنَّ.

b) Mfqt يُسَدِّدِ.

c) MS وَقَتِيلَ.

d) MS لِأَنَّ sic.

e) Nxb. Drw. VII, 6.

f) This is the order of Mfqt, which makes a much better sequence: in our MS. vv. 7 and 8 are transposed.

g) Qur. XLIX, 9.

h) Mfqt سَعْرًا.

i) Mfqt has another verse, which however is not consecutive with v. 10:

وَإِذَا تَعَدَّرَتِ الْبِلَادُ فَاحْلَلْتِ فَمَجَارُهَا تَيْمَاءٌ أَوْ بِالْأَتْمِدِ

Yaq. I, 119 has the verse (with a differing first hemist, وَلَيْسَ تَعَدَّرَتِ الْبِلَادُ بِأَهْلِهَا) between vv. 2 and 3 of our text.

٥ *a* وَأَمَكَنَ مِنِّي الْقَوْمَ يَوْمَ لَقِيْتَهُمْ نَوَافِدٌ قَدْ خَالَطَنَ جِسْمِي أَرْبَعُ
٧ *b* فَلَئِنْ [شِئْتُمْ] فَتَجْتَنِي سُبُوحٌ طَيِّبَةٌ فَصَلِّ بِحَدِّهَا الْعِنَانُ وَتَمْرَعُ
(58a) سُبُوحٌ فَرَسٌ يَجْرِي جَرَى الْمَاءِ يَذُوحُ بِيَدَيْهِ دَحْوَةٌ يَتَلَقَّفُ بِهِمَا. وَطَيِّبَةٌ وَقَابَةٌ. وَتَمْرَعُ
مَرَعًا تَمْرٌ مَرًّا سَرِيعًا ٥

XXIX.

٥ ١ لَتَسْأَلَنَ أَسْمَاءَ وَهِيَ حَفِيَّةٌ نَصَحَاءَهَا أَطْرِدْتُ أَمْ لَمْ أَطْرِدِ
حَفِيَّةٌ بَارَةٌ مُشْفِقَةٌ تَسْأَلُ نَصَحَاءَهَا عَنِّي وَتَتَعَهَّدُ أَحْوَالِي ٥
٢ قَالُوا لَهَا *d* إِنَّا طَرَدْنَا *e* حَيْثَ مَرَقْنَا الْعِصَابَ وَكُنْتُ غَيْرَ مُطْرَدٍ
٣ *g* فَلَا بُغْيَةَ كُمْ الْمَلَا وَهُوَ أَرْضًا *h* وَلَا وَرْدَانَ الْكَيْدِ لَابَةٌ فَزَعَدِ
الْمَلَا مُتَسَعٌّ مِنَ الْأَرْضِ: وَيَقَالُ لَهَا مِنْ أَرْضِ كَلْبٍ. وَهُوَ أَرْضٌ جَبَلٌ لَبِيٍّ أَسَدٍ: وَهُوَ الَّذِي قَالَهُ فِي
١٠ شِعْرِهِ أَبُو مُكْحَدٍ الْفَقْعَسِيُّ
وَكَانَتْهَا وَقَدْ بَدَأَ عَوَارِضُ وَاللَّيْلُ بَيْنَ قَتَوَيْنِ رَابِضُ
٤ *k* وَالنَّعِيْلُ تَرْدِي بِالْكَوْمَةِ كَانَتْهَا حِدًّا تَتَابَعُ فِي الطَّرِيقِ الْأَتَصِدِ
الْحِدًّا جَمَاعَةُ الْحِدَائِلِ: وَزَعَمَ بَعْضُ النَّاسِ أَنَّهَا كَانَتْ تَصِيدُ لِسُلَيْمَانَ بْنِ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
وَالْكَوْمَةُ الْأَشْدَاءُ. وَتَرْدِي مِنَ الرَّجِيَانِ وَهُوَ ضَرْبٌ مِنَ الْمَشْيِ ٥

a) MS broken: word not quite certain.

b) Conj.; MS broken.

XXIX. *Kāmil*; this poem is No CVII of the *Mufaḍḍaliyyāt*, q. v. for other citations and various readings. Our version follows the text of al-Athram as cited in the scholia of the *Mfḍt*.c) MS حَفِيَّةٌ; see *ante*, III, 1.d) *Mfḍt* فَلَقَدْ.e) MS حَبَلَةٌ (*sic*).f) See *ante*, No VIII, 4.g) *Mfḍt* فَلَانَعَيْتَكُمْ.h) *Mfḍt* وَلَا هَيْطَانَ.i) So MS; *Mfḍt* له يقرل.j) These lines are attributed to ash-Shammakh in his *Diwan*, p. 118; and see Geyer, *Altarab. Diamben*, p. 207.k) *Mfḍt* بِالْحَيْلِ تَعْتَرِي فِي الْقَصِيدِ.

l) After v. 4 the Sh. Sh. M. 316 inserts the following:

فِي نَاشِيٍّ مِنْ عَامِرٍ وَمَجْرَبٍ مَاصٍ إِذَا انْقَلَبَتِ الْعِنَانُ مِنَ الْيَدِ

٩ يَقُودُونَ جُرْدًا كَالسَّرَاحِينَ تَسْتَمِي صُدُورَ الْعَوَالِي ^a [---] وَأَذْهَمَا

(556) الجُردُ الخليل [اللفصار الشعرة الواحد أَجْرَدٌ وهو عَتِيفٌ إذا كان قصير الشعر. والسراحين الذئب

الواحد سِرْحَانٌ. وَتَسْتَمِي تصيد. والعوالى عوالى الرملح ما دون السنان بقدر ذراع: وسافلتُه أسفله

١٠ وَنَحْنُ أَهْرْنَا حَيٌّ أَشَجَعُ بِالْقَنَا وَنَحْنُ قَرْنَا حَيٌّ مُرَّةٌ مَاتَمَا

أَهْرْنَا أَهْلَكْنَا وَاسْتَأْصَلْنَا. وَأَشَجَعُ ابن الرِيثِ بن غَطَفَانَ بن سعد بن قَيْسِ بن عَيْلَانَ. ومُرَّةٌ ابن

عَوْفِ بن سعد بن نُبَيَانَ بن بَغِيضِ بن الرِيثِ

XXVIII.

١ رَهْبَتْ وَمَا مِنْ رَهْبَةٍ الْمَوْتِ أَجَزُّ وَقَالَجَتْ هَمًّا كُنْتُ بِإِنهَمِ أَوْلَعُ

٢ وَلَيْدًا إِلَى أَنْ خَالَطَ الشَّيْبُ مَفْرَقِي وَالْبَسْبِي مِنْهُ التُّفَامُ الْمُنْرَعُ

التفام شَجَرٌ أبيضُ يُشَبَّهُ بهُ الشَّيْبُ: قال أبو العباس: بَدَلُ له ثَمَرٌ أبيضُ كالقطن: إذا قَبَّتْ عليه

١٠ الرِّيحُ طَيَّرَتْهُ

٣ دَعَانِي سَمِيطٌ يَوْمَ ذَلِكَ دَهْرَةٌ فَتَهَنَّتْ عَنْهُ وَالْأَسِنَّةُ شُرْعُ

* * * * *

الذمار الخرمة. والسَمِيطُ السَّيِّدُ الشَّرِيفُ وَيُجْمَعُ السَّمَايِحُ

٤ وَلَوْلَا دِفَاعِي عَنْ سَمِيطٍ وَكَرْبِي لَعَالَجَ تَدَا قَلْبُهُ يَتَقَفَعُ

قَلْبُهُ ما يَبِيسُ منه: يقال جِلْدٌ كَلِيلٌ أى يَبِيسُ: يَتَقَفَعُ من البَبُوسَةِ: ومنه المَثَلُ: فلا يُقَفَعُ له

١٥ بِالشَّيْبَانِ: أى لا يُفْرَعُهُ شَيْءٌ. ويرى قَلْبُهُ بَصَمَ القَافِ وَقَحِيحِ

٥ وَأَقْسَمْتُ لَا يَجْزِي سَمِيطٌ بِبِعْمَةٍ وَكَيْفَ يُجَارِيكَ الْعِمَارُ الْمَجْدَعُ

الأَجْدَعُ والمَجْدَعُ المَقْطُوعُ الأَنْفِ والأُذُنِ: وقيل ان لَوَيْبِ الهُدَلِيِّ: وأجْدَعُ: فاراد بِالْوَالِيَيْنِ أى

ولهما أذانٌ وَأَجْدَعُ الأُذُنِ: والأَجْدَعُ القَطْعُ

a) MS broken away. Perhaps we may read مِنْ كَمِيَّتٍ.

b) Cf. ante, No. XII, 6.

XXVIII: *Tawil*. No citations found.

c) I. e. Tha'lab.

d) Here follows a hiatus (not indicated in the MS), the scholion dealing, not with the verse

immediately above, but with one which has fallen out and ended with سَمِيطٌ.

e) For this phrase see MbdKam. 216⁷ (in *Khuṭbah* of al-Ḥajjaj), and Lane 1602c.

f) Mfdt CXXXVI, 40.

g) MS لها.

٥ [الذمار الذي] يَحْفُفُ ان يَحْمِيَهُ. واشْتَجَارَ القَنَا اخْتِلافَهُ بالطعن (55a). والسَّرْبُ مَذْهَبُ الكَيِّ
والسَّرْبُ ايضاً ما رعى من المال. قال الأصمعي: الرعي للجماعة من الخيل ٥ [ولجمع] أرعيل. وقوله المَسُومَا
اي المَعْلَم من السَمَةِ ٥

٣ ٥ وَنَسْتَلِبُ الكُحْرَ العَوَابِسَ كَالقَنَا سَوَاهِمَ يَحْمِلُنَ الرَّشِيحَ المَقُومَا
٥ الكُحْرُ الواحدُ أَحْوَى والأثنى حَوَاهُ والاسم الكُحْوَةُ: وفي كُدُورَةٍ تَضْرِبُ الى السَّوَادِ: يقال فِرْسٌ أَحْوَى
وَكُمَيْتٌ أَحْوَى وَخَيْلٌ حُوٌّ: وفي أَصْلَبُ الخَيْلِ. وَسَوَاهِمٌ مُتَغَيِّرَةٌ فَدِ أَصْرَتِ الغَارَةِ والكَرْبُ بِهَا فَقدِ

أَقُورَتِ. والرَّشِيحُ الرِّمْلُ. وَشَبَّهَ الخَيْلَ بالقَنَا لِذَخْتِهَا وَضُمُورِهَا وَطُولِهَا. وَالْمَقُومُ وَالْمُتَقَفُّ واحدٌ ٥

٤ ٥ وَنَحْنُ صَبَحْنَا حَيَّ أَسْمَاءَ غَارَةَ أَبَالَتِ حَبَالِي الكَيِّ مِنْ رُفْعِهَا دَمَا
٥ وَبِالنَّقِيعِ مِنْ وَاوِي ٥ أَبِيدَةَ جَاهِرَتِ أَنْبَسَا وَقَدْ أَرْدَيْنَ سَادَةَ خَنْعَمَا

١٥ أَبِيدَةُ ارضُ خَنْعَمَ. يريدُ أنَسَ بنَ مُذْرِكِ الخَنْعَمِيِّ. وَأَرْدَيْنَ يَعْنِي الخَيْلَ أَهْلَكْنَ والرَّيَّ الهلاكُ ٥

٦ وَيَوْمَ عَكَاظِ أَنْتُمْ تَعْلَمُونَهُ شَهْدَنَا فَأَقْدَمْنَا بِهَا الكَيِّ وَمُقَدَّمَا

بِهَا يَعْنِي حَرْبَ الفِجَارِ الَّتِي بَيْنَ كِنَانَةَ وَقَيْسِ ٥

٧ وَنَحْنُ نَعْلَمُنَا بِالحَلِيفِيِّينَ نَعْلَةً نَفَتِ بَعْدَهُ [هـ] عَنَا الظُّلُومَ العَشْمَشِمَا

الحَلِيفِيَانِ أَسَدٌ وَغَطْفَانٌ. ٥ وَالْعَشْمَشِمُ مِنَ العَشْمِ وَهُوَ الظُّلْمُ: يَفَالُ فُلَانٌ ظَلُمَ عَشْمًا ٥

١٥ ٨ وَمَا بَرِحَتْ فِي الدَّهْرِ مِنَّا عِصَابَةٌ يَدُودُونَ عَن أَحْسَابِنَا مَن تَعَرَّمَا

وَمَا بَرِحَتْ أَي مَا زَالَتْ. وَعِصَابَةٌ جَمَاعَةٌ نَحْوُ مِنْ عِشْرِينَ وَأَكْثَرُ. يَدُودُونَ أَي يَمْنَعُونَ وَالدِّيدَانُ المَنْعُ.

وقوله مَن تَعَرَّمَا أَي مَن جَهَلٍ مِنَ الزَّعْرَامِ وَهُوَ الشَّرُّ ٥

a) MS broken away.

b) Omitted by copyist.

c) Vv. 3—4 in BQut. *Shi'r*, p. 191¹⁶; v. 3 there differs considerably from our text:

وَنَسْتَلِبُ الأَفْرَانَ وَالأَجْرَدَ كُحْلًا عَلَى الأَهْلِ يَعْسِفُنَ الرَّشِيحَ المَقُومَا

d) Bakrī 63⁸, as text; second hemist. in BQut.: أَبَالُ الكَبَالِي غِبٌّ وَقَعْتِنَا دَمَا.

e) MS أَبِيدَةَ; both Bakrī and Yaq. give the vocalization as text. This v. in Bakrī, *l.c.*

f) See *ante*, No. XXV, v. 4, scholion.

g) MS مَقْدَمَا.

h) Omitted in MS.

i) MS وَالْعَشْمُ.

j) MS الزَّعْرَامِ.

XXVI.

١ إِذَا هُمْتَ أَنْ تَلْقَى الْمَنَاعَةَ فَاسْتَجِرْ هِدَامَ بْنَ زَيْدٍ إِنَّ هَ أَجَارَ هِدَامَ

المِنَاعَةُ العِرَّ والمَنَعَةُ. وَحِدَامُ بن زَيْدٍ من بَنِي زَيْدٍ ٥

٢ دَهَوْتُ أَبَا الْجَبَّارِ هَ أَخْتَصُّ مَالِكًا وَكَمْ يَكُ قِدْمًا مَنِ أَجْرَتْ يُضَامُ

ابو الجَبَّارِ مالِكُ بن حِمَارِ الشَّمْحِيُّ من قُرَاقَةَ. يُضَامُ يَنْتَقِصُ: وَالضَّبُّمُ وَالذُّذُّ وَاحِدٌ وَهُوَ اِبْيَضُ النُّقْصَانُ ٥

٣ فَتَمَّامُ أَبُو الْجَبَّارِ يَهْتَزُّ لِلِنَدَى كَمَا أَهْتَزَّ عَضْبُ الشَّفَرَتَيْنِ حُسَامُ

الشَّفَرَتَانِ حَدَا السَّيْفِ وَشَفْرَةُ السِّكِّينِ حَدُّهُ. وَحُسَامٌ قَاطِعٌ: وَالْعَضْبُ اِبْيَضُ القَاطِعِ ٥

٤ وَكُنْتُ سَنَامًا مِّنْ فَرَارَةٍ هَ تَامِمًا وَبِي كُفْلٌ قَوْمٌ ذِرْوَةٌ وَسَنَامٌ

ذِرْوَةٌ كُلُّ شَيْءٍ أَغْلَاهُ وَمِنْهُ ذِرْوَةُ الجَبَلِ وَالجَمْعُ ذُرَى ٥

٥ هَ فَتَكَبَّتْ هَتِي الشَّارِعِينَ وَكَمْ أَكُنْ مَخَافَةَ شَرِّ الشَّارِعِينَ أَنَامُ

يَقَالُ تَكَبَّ عَتَى فُلَانٌ لِي عَدَلْتُ عَتَى: وَتَكَبَّ عَنِ الطَّرِيفِ لِي أَحْرَفَ عَنِهَا: وَالتَّكْيِبُ الذِي يَطَّلَعُ: 10

قال لبيد: *فَبِنَكَيْبٍ مَعْرِ نَامِي الأَطْلُ* لِي تَكَبَّتْهُ الحِجَارَةُ ٥

XXVII.

١ أَلَسْنَا نَقُودُ النَحِيلَ قُبَا عَوَابِسًا وَنَخْضِبُ يَوْمَ الرُّوْعِ أَسْيَافَنَا دَمًا

عَوَابِسُ كَوَالِحُ لِي عَبَسَتْ وَجُوهَهَا لِكِرَاهِيَةِ الحَرْبِ. وَالقُبُّ من الحَيْلِ الصَّوَامِرُ البُطُونِ وَالوَاحِدُ أَقْبٌ ٥

٢ وَنَخْبِي الدِّمَارَ حِينَ يَشْتَجِرُ النِّقْنَا وَنَثْنِي عَنِ السَّرْبِ الرَّهَيْلِ المُسَوَّمَا

XXVI. *Ṭawil*. This poem occurs in the account of the Day of Raqam given in the commentary to the *Mufaḍḍalīyat*, p. 331^b, where it is stated by Ibn al-Kalbī to have been copied from "the Book of Ḥammād ar-Rāwiyah". The version there given enables some corrections to be made in the text of our MS.

a) MS أَجَابَ; Mfqt as text.

b) So Mfqt; MS فَاحْتَصُّ.

c) MS وَكُنْتُ.

d) Mfqt نَلَمِيًا, with تَامِمًا as v. l.

e) Mfqt فَتَكَلَّتْ.

f) Labīd Diw. XXXIX, 7.

XXVII. *Ṭawil*. Vv. 3, 4, 5 cited.

الْمَاتِمُ اجْتَمَعَ النِّسَاءُ وَتَقَابَلُ بَعْضُهُنَّ بِبَعْضٍ فِي قَرْحٍ أَوْ تَرْحٍ وَاجْمَعَ الْمَاتِمُ: قَالَ الْأَعَشِيُّ
 هـ وَأَقْسِمُ بِاللَّهِ الَّذِي أَنَا عَبْدُهُ لَيَصْطَفِقَنَّ يَوْمًا عَلَيْكَ الْمَاتِمُ
 يعنى النساء. والحسْر جمع حاسر وهو المكشوف عن رأسه هـ

XXV.

١ يَا لَهْفِي عَلَى مَا فَلَ سَعْيِي وَسَيْرِي فِي الْهَوَاجِرِ مَا أَقْبِلُ
 ٢ فَإِنِ الْحَيُّ خَنَعَمَ أَحْرَزْتَهُمْ رِمَاحُهُمْ وَتَنْدِرُهُمْ سَلُولُ
 سَلُولُ يريد بى سَلُولُ: [و] بنو مَرَّةَ بن صَعَصَعَةَ بن قَوْلَانَ: وَأُمُّهُم سَلُولُ بِنْتُ نُهْدِ بن شَيْبَانَ.
 هـ وَكَلْنَا احْتَمَلُوا مِنْ خَنَعَمَ أَنْ يَنْدِرُوهُمْ مِنْ كِلَابٍ لَنْ لَرَادَتِهِمْ وَأَنْ يَكْتُمُوا عَلَيْهِمْ لَنْ لَرَادَتِهِمْ هـ
 ٣ بِمَخْرَجِنَا فَلَا نَحْفَى عَلَيْهِمْ وَيَأْتِيهِمْ بِعَوْرَتِنَا الدَّلِيلُ
 العورة موضع الوصول الى القوم وهو الثغر: ومنه يقال. فلان يجلى عورة آل فلان. يقول تخن لا تخفى
 10 عليهم لكثرتنا هـ
 ٤ وَلَوْ أَنِّي أُطِغْتُ لَكَانَ مِنِّي لِمُدْرِكٍ أَكْلِبِ يَوْمَ طَوِيلِ
 مُدْرِكُ أَكْلِبِ ابو أَنَسِ بن مُدْرِكِ فَارِسُ خَنَعَمَ. وقوله يوم طويل من الشر فهو أطول ما يكون عندهم هـ
 هـ وَلَكِنِّي عُصِيتُ وَكَانَ جَهْلًا بِهِمْ أَلَا عُبَّالُوا مَا أَقُولُ
 ٩ (54b) يَلُومُنِي الَّذِينَ تَرَكَتُ خَلْفِي وَيَعْصِيَنِ الَّذِينَ بِهِمْ أَصُولُ
 15 صُلْتُ أَصُولُ مِنَ الصَّوْلَةِ: وهو أن يعتزركا الفعلان من الجمال هـ

a) al-A'shà, Dhw. Escorial MS fol. 42a, with فَأَقْسِمُ and لَيَصْطَفِقَنَّ; a somewhat different reading of first hemistich in MbqKwm. 396¹⁰.

XXV. *Wafir*; no citations.

b) i. e. "They had taken upon them the duty, or office, by agreement with Khath'am".

c) MS broken away: restoration certain.

المَغْلَقَةُ الرِّسَالَةُ هُيَتَغْلَقُ [بِهَا] حَتَّى تَصِلَ إِلَى صَاحِبِهَا. وَالْعِدْرُ جَمْعُ عِدْرَةٍ وَفِي الْعِدْرَةِ أَيْضًا: قَالِ النَّابِغَةُ

هَ هَا لَنْ تَا عِدْرَةٌ إِلَّا تَكُنْ نَفَعَتْ قَبْلَ صَاحِبِهَا مُشَارِكُ النَّكَدِ

م وَقَدْ عَلِمْتَ عَلِيًّا هَوَازِنَ أَنَا بَنُو الْكَرْبِ لَا نَعِيًا بِوَرْدٍ وَلَا صَدْرٍ

ه نَشُدُّ عِصَابَ الْكَرْبِ حَتَّى نُدْرَهَا إِذَا مَا نُفُوسُ الْقَوْمِ طَالَعَتِ الثُّغْرَ

قَالَ نَشُدُّ عِصَابَ الْكَرْبِ مَثَلٌ: وَأَمَلُ ذَلِكَ إِنْ النَّاقَةُ إِذَا امْتَنَعَتْ مِنَ الْحَلَبِ عِصَبَ فَخِذَاهَا فَتَدْرُ: ٥

قَالَ وَمِثْلُهُ قَوْلُ الْخَطِيبِيِّ

ه تَدْرُونَ لَنْ شُدَّ الْعِصَابُ عَلَيْكُمْ وَتَلْبَى إِذَا شُدَّ الْعِصَابُ فَلَا نَدْرُ

وَيَقَالُ فِي مَثَلٍ: لَأَعِصِبَنَّكَ عَصَبُ السَّلْبِيِّ لِي لِأَضِيقَنَّ عَلَيْكَ. وَالثُّغْرُ جَمْعُ ثُغْرَةٍ وَفِي نُقْرَةِ النَّخْرِ ٥

٤ قَرَى رَائِدَاتِ الْكَيْلِ حَوْلَ بُيُوتِنَا أَبَا بَيْدَلٍ تَرْدِي بِالْعَشِيِّ وَبِالْبُكْرِ

الرَّائِدَاتِ الَّتِي هُ تَرْدُ تَجِيءُ وَتَذْهَبُ: وَيَقَالُ هَ الرَّائِدُ لَا يَكْذِبُ أَقْلُهُ: وَهُوَ الَّذِي يَذْهَبُ فِي طَلَبِ 10

الْكَلِّ يَتَقَدَّمُ الْقَوْمَ فَيَنْظُرُ مَوَاقِعَ الْكَلِّ. وَأَبَا بَيْدَلٍ جَمَلَةٌ وَاحِدُهَا لَبِيدٌ وَابْتَوْلَ. وَتَرْدِي مِنَ الرَّتْبَانِ وَهُوَ

صَرْبٌ مِنَ الْعَدُوِّ: وَفَيْدَلٌ لِلْمُنْتَجِعِ بَيْنَ تَبْهَانٍ: مَا الرَّتْبَانُ. فَقَالَ: الذَّهَابُ بَيْنَ آرِيَةِ إِلَى مُتَمَعِّكَ: يَقَالُ

رَدَى بِرَدَى رَدِيًا هَ [وَرَدِيَانَا] (54a) ٥

XXIV.

١ لَعْمَرُكَ مَا تَنَفَكْتُ عَنِّي مَلَامَةً بَنُو جَعْفَرٍ مَا هَيَّجَ الصِّغْنَ جَعْفَرًا

٢ إِذَا قُلْتَ هَذَا جِئِنِ رَاجِعٌ وَدُهًا 15 أَبِي حِقْدُهَا بِي الصِّدْرِ إِلَّا تَدَكَّرَا

٣ لِمَهْلِكِ أَفْرَاسِ أَصْبَنَ وَرَبَّمَا أَصَابُوا بِهَا أَمْثَالَهَا ثُمَّ أَكْثَرَا

٤ مِنْ الْأَرْضِ أَهْلًا بَعْدَ مَالٍ وَجِيرَةً وَأَبَقَتْ لَهُمْ مَبْنَى مَاتِمَ حُسْرًا

a) MS هُيَتَغْلَقُ بِهَا; added conj.

b) Mu'all. 50; usual text قَدْ تَأَى فِي الْبَلَدِ; Tibritsi mentions our reading as variant.

c) Drwan, XIX, 19.

d) MS تَرْدُ.

e) For this proverb see Lane 1185c, and Ham. 547²⁴.

f) MS has يَطْلُبُ in place of الذِي.

g) See Lane 1071a b.

h) Added conj.; probably dropped between two pages.

XXIV. *Text*; no citations.

XXII.

١ أفراسنا بالسَّهْلِ بَدَلْنَ مَدْحَجَا دُرَى شَعْفِ شَنَا وَبَانَا وَعَزَعَرَا
 لِرَوِّ كَلِّ شَيْءٍ أَعْلَاهُ. وَالشَّعْفُ رُؤُوسُ الْجِبَالِ الْوَاحِدَةُ شَعْفَةٌ: يَرِيدُ لِحِقَّتَهُمْ بِلِجِبَالٍ. وَهَذِهِ
 كُلُّهَا شَجَرَةٌ ٥

٢ فَاصْبَحْنَ لَمْ يَتْرُكْنَ حَطًّا لِعَامِرٍ مِّنَ النَّاسِ إِلَّا لِاحِقًا قَدْ تَغَيَّرَا
 ٥ يُقَالُ قَدْ لِحِقْتُ حَقِي إِذَا أُدْرِكْتَهُ. وَتُغَيَّرُ أُخِدَ غَيْرُهُ وَهُوَ وَاحِدُ الْأَغْبَارِ وَفِي الْبَقِيَّةِ مِنْ كَلِّ شَيْءٍ: قَالُ
 لِحَارِثُ بْنُ حِلَوَةَ الْيَشْكُرِيُّ

٥ لَا تَكْسَعِ الشُّوْلُ بِأَغْبَارِهَا إِنَّكَ لَا تَدْرِي مَنِ النَّائِجُ

أَيُّ ذَبَقَ فِيهَا وَلَا تَسْتَقْصِ عَلَيْهَا فَإِنَّكَ مَيِّتٌ ٥

XXIII.

١ لَعَنَرِي لَقَدْ أَهْدَى رِيَادُ مَقَالَةٍ ٥ عَلَيْنَا فَهَلْ إِنْ كَانَ ذَا مِرْوَةٍ صَرَزَ
 10 (53b) زِيَادٌ يَعْنِي النَّابِغَةُ الذَّبِيانِي. وَالْمِرْوَةُ الْأَحْكَامُ: يُقَالُ حَبْلٌ مُرٌّ أَيْ مَفْتُولٌ مُحْكَمٌ: وَقَدْ أَمَرَ فَتَلَهُ
 إِذَا أَحْكَمَهُ ٥

٢ فَعَيَّرْنَا يَوْمَ الْمَرْوَرَةِ سَادِرًا وَعِنْدَكَ مِنْ أَيَّامِنَا قَبْلَهَا غَيْرَ
 سَادِرًا رَاكِبًا رَأْسَهُ جَهْلًا. وَالْمَرْوَرَةُ يَوْمٌ ظَهَرَتْ بَنُو ذُبْيَانَ بِنِي عَمْرِ. وَبَنُو عَمْرِ ٥
 ٣ فَمَنْ مُبْلِغٌ ذُبْيَانَ هَتِي رِسَالَةً مُغْلَقَةً مِنِّي وَمَا تَنْفَعُ الْعِدْزَ

XXII. *Tawil*; no citations found.

a) *Mfdt* No. CXXVII, 2; *LA* X, 185^e. MS corruptly الشُّوْلُ.

b) MS بقى and تَسْتَقْصِي. The explanation here given does not agree with that in *LA*, *l. c.*

XXIII. *Tawil*; no citations traced.

c) MS عَلَيْهِ; the correction seems necessary.

d) MS السَّرَوَاتِ, and so often elsewhere; the reasons for preferring the spelling in the text are stated in *Yzqut* IV, 505⁹⁰ ff.

٣ وَأَدَيْتُ زَيْدًا بَعْدَ مَا كَانَ قَارِيًا إِلَى أَهْلِهِ يَوْمَ الثُّنَيْيَةِ سَالِمًا

٤ فَأَصْبَحْتُمْ لَا فِي سَوَامِ فِدَائِهِ وَأَصْبَحَ فِي تَيْمَانَ يَخْطِرُ نَاعِمًا

السَّوَامُ مَا رَعَى مِنَ الْمَالِ. وَتَيْمَانُ مَوْضِعٌ. يَخْطِرُ نَاعِمًا لِأَنَّهُ سَلِمَ مِنِّي لَمْ أَقْتُلْهُ فَهُوَ نَاعِمٌ الْبَالُ لِسُرُورِهِ بِنَجَاتِهِ ٥

٥ يُرْجِي جِيَادَ الْكَيْلِ نَحْوَ دِيَارِكُمْ وَقَدْ كَانَ فِي جِلْدٍ مِنَ الْبَقْدِ آزِمًا

يُرْجِي يَسُوقُ. وَأَزِمٌ صَيِّفٌ: يَزْعُمُ عَمْرٌ أَنْ زَيْدًا لِحَيْلٍ كَانَ أُسَيْبَرًا فِي أَيْدِيهِمْ وَأَنَّهُمْ اسْتَكْرَهُوهُ عَلَى قِتَالِ ٥

عَمْرٍ: فَلَمَّا أَعْطَاهُ الرُّمْحَ اسْتَنْقَذَهُ مِنْهُ وَهُوَ قَوْلُهُ: فِي سَوَامِ فِدَائِهِ: يَقُولُ: لَمْ تَأْخُذُوا فِدَاءَهُ سَوَامًا:

فَأَصْبَحَ يَغْزُوكُمْ وَقَدْ كَانَ فِي فِدَاكُمْ وَأَسْرِكُمْ ٥

٩ فَلَا تَعَجَلَنَّ وَأَنْظِرِي بِأَرْضِكَ قَارِسًا يَهْزُ زُنَيْبِيًا وَأَنْبِيَصَ صَارِمًا

زُنَيْبِيٌّ رُمْحٌ مَنْسُوبٌ إِلَى زُنَيْبَةَ وَهِيَ امْرَأَةٌ كَانَتْ تُقَرِّمُ الرِّمْحَ بِالْحَطِّ: وَالْحَطُّ قَرِيْبَةٌ بِالْبَحْرَيْنِ وَمِنْهُ يُقَالُ

رُمْحٌ حَطِيٌّ وَرِمْلٌ حَطِيَّةٌ: وَكَانَتْ سَفْنُ الْبَحْرِ تُرْفَأُ إِلَيْهَا فِي الْقَدِيمِ ٥

٧ (58a) لَمْ كُلُّ يَوْمٍ عَارَةً عَرَفْتَ لَمْ إِذَا قَادَهَا لِلْمَوْتِ جُرْدًا سَوَاهِمًا

إِذَا قَادَهَا يَعْنِي لِلْحَيْلِ وَلَنْ لَمْ يَأْتِ بِذِكْرِهَا. وَجُرْدًا قِصَارُ الشَّعْرِ وَالوَاحِدُ أُجْرَدٌ وَطُولُ الشَّعْرِ هُجْنَةٌ فِي

الْحَيْلِ. وَقَوْلُهُ سَوَاهِمٌ أَيْ صَوَامِرٌ مُتَغَيِّرَةٌ: يُقَالُ سَهَمٌ وَجْهٌ أَيْ تَغْيِيرُهُ ٥

٨ وَعَبْدٌ هَبْنِي بَرِّهَا تَرْكَنَا مُجَدَّلًا عَدَاةَ نَوَى بَيْنِ الْفَوَارِسِ كَارِمًا

مُجَدَّلًا مَصْرُوعًا يُقَالُ جَدَّلْتُهُ وَقَطَّرْتُهُ وَجَعَلْتُهُ إِذَا صَرَعْتُهُ. وَنَوَى أَقْلَمُ أَيْ مَاتَ فَبَقِيَ هُنَاكَ. وَكَارِمًا ١٥

يُقَالُ هَبْنِي بِأَنْفِهِ ٥

٩ تَرَكْنَاوَلْتُهُ فَأَخْتَلَّ سَيْفِي ذُبَابُهُ شَرَّاسِيْفَةُ الْعُلْيَا وَجَدَّ الْمَعَاصِمَا

أَخْتَلَّ انْتَضَمَ. وَذُبَابُ السَّيْفِ مَوْضِعُ الْمَضْرِبِ مِنْهُ. وَشَرَّاسِيْفَةُ الْوَاحِدُ شَرُّوْفٌ وَهُوَ مَقَاطُ الْأَضْلَاحِ مِمَّا

يَلِي الصَّدْرَ. وَالْمِعْصَمُ مَوْضِعُ السَّوَارِ وَالْمِجْمَعُ الْمَعَاصِمُ ٥

١٠ وَأَنْتَ قَرِيبٌ قَدْ رَأَيْتَ مَكَانَهُ تُنَادِي هَتِيرًا يَوْمَ ذَلِكَ وَعَاصِمَا

٢٥

a) Cited as text in Bakri 210⁴; Bakri appears to be in error in bringing this verse as evidence that Taiman was in the country of 'Aba; the verse implies that Zaid was in his own country, that of Taiyi'.

b) MS لَمْ يَلْخُذُ sic.

c) MS سَهَمَ وَجْهَهُ مَا تَغْيِيرُهُ.

d) The name بنو البرشاه occurs as that of a sub-tribe in N&B. Diw. XXI, 11: LA VIII, 151⁹⁴.

e) So LA vocalizes: MS كَرَمَ.

f) Cited 'Askari, Kit. al-Sin'astain 82, as على غَايَةِ التَّكْلِيفِ.

الأرعن الحبيش الذي له رعنٌ مثل رعي الجبل وهو أنف يتقدم منه. وفي لجب لى صرت
وجلبه. ومنهم من البهم: يقال فارسٌ بئمةٌ إذا كان لا يدري كيف يوتى له: ومنه يقال فغلٌ مبهمةٌ
أى عسرٌ عند الافتتاح ٥

XXI.

أغار عمر بن الطفيل على بنى عبس في هـ خيل: وزيدٌ لجيل بن مهلهل نجاورٌ في بنى عبس. فأخذ
٥ طائفةً من إبلهم. فأدركه زيدٌ لجيل: فقال له وهو حاميّة القوم: ما تُريد. فقال زيد: لقد علمت ذو

أريد (يعنى الذى أريد: قال الزبلى في لغة طيى: قال رجلٌ منهم

فإن بيت تميم ذو سمعت به فيه تنمت وأرست عزها مضر

وأنشد لبعض الأسديين * ألا أنظراها في القطيع ذو مصى*: وأنشد غيره

فإن الماء ماء أبى وجلى وبئرى ذو حفرت وذو طويت

١0 لى الذى حفرت وطويت). وقال له عمر: ما كانت بنو عبس لتتركك وسلى وما أظنك تنال ذلك

حتى أديقك بعض ما تكره. قال له زيد: ألا ترى تغلب رجمك منهضاً. قال له عمر: لكن السيف ليس

به بأس. قال زيد: أفلا أعطيك رجمي هذا. قال: بلى فأركره فتخرج عنه. ففعل. ولحقه ضبيعة بن

المارت فقال: يا زيد ذونك والرجل. فقال زيد: إني أرى فيه ذو ترى (أى أهابه كما [تهابه]). (52b)

فحمل ضبيعة قطعاً عمرًا فمار الرمح. وحمل عليه قطعته: فقال عمر

١٥ ١ فإن كنح منها يا ضبيع فإني وجدك لم أهدك عليك التمايمًا

التمايم العود الواحد تميمية: وفي ما تناط على الفرس والصبي خيفة العين ٥

٢ فأنزلته إنزال مثلي مثله بنجلاء بثلث ظهره والمآيمًا

نجلاء طعنة واسعة: وسنان منجل إذا كان واسع الطعن: وعين نجلاء وعيون نجل: وأنشد تغلب

* ذوات الشفاه الحو والأعين النجل*. والمآيم لحمات ٥

XXI. *Tawil*; verses 4 and 9 cited.

a) MS جبيل.

b) Ham. 292¹⁶.

c) MS لتترك.

d) Accidentally omitted between two pages.

e) MS الواحد.

f) MS الجوّ.

٤ وَبِالْكَوْرِ إِذْ ثَابِتٌ حَلَاتِبُ جَعْفَرٍ إِيَّاكُمْ وَجَاءَتْ حَنَعَمٌ لَلْتَحَاشُدِ

(51b) الكور جبيل. وثبتت رجعت تثوب ثوبيا. والحلاب للملكت: يجتمعون للشعاعون. والتحاشد من

الإحشاد للامر وهو الاجتماع والألتفاف: يقال تحاشد علي بنو فلان اي تعاضوا علي.

٥ ه لِيَنْتَرِعُوا عَلِقَاتِنَا ثُمَّ ه يَرْتَعُوا فَأَزَدَتْ قَنَاتِي مِنْهُمْ كُلَّ مَا جِدِ

العلاقة والعرة المعاش والقوام. آردت أهلكت والردى الهلاك. والمجد الشريف.

٦ ه فَأَنْفَذْتُ عَبْدَ اللَّهِ ثُمَّ بِضْرِيَّةٍ وَقَدْ حَامَ عَنْهَا كُلَّ حَامٍ وَذَائِدِ

خام جبن وضعف يخيم. وخوله كل حام اي كل من يجمي على إنسان قد جبن لشدة الأمر. والذائد

المائع: يقال قد نذنته عن كذا وكذا اي منعتة. والمدود المنوع.

٧ تَرَكْتُ صَرِيحًا بِالْعَرَاءِ مُجَدَّلًا ضَبِيغَةً إِذْ نَجَّى شَيْعَرَ بَنِ خَالِدِ

10 ضبيغة رجل من بني عيس. مجدلا مضرعا ملقى في الجدانة. والعراء القفر من الأرض.

٨ طَيْرٌ وَزَيْدُ النَّخِيلِ قَدْ نَالَ طَعْنَةً إِذِ الْمَرْءُ زَيْدٌ جَائِرٌ غَيْرُ قَاصِدِ

اراد نجى شتيرا طيرا وهو الفرس الوثوب يقال طمر اي وثب: ويسمى البرغوث طمر بن طامر. والجائر

والجائض والجائد والعايد المنحرف عن الطريف.

٩ فَذَلِكَ مَا أَعْدَدْتُ فِي كُلِّ مَائِطٍ كَرِيهٍ وَعَامٍ لَلْعَشِيرَةِ آئِدِ

15 المائط مصيف الحرب. وآئد مثقل من قول الله جد وعز: ولا يؤدنه حفظهما: اي لا يتقلده: يقال

أدنى الشيء اذا أثقلني: والأيد والآد القوة والشدة. (52a)

XX.

١ قَتَلْنَا يَزِيدَ بْنَ عَبْدِ الْمَدَانِ عَلَى غَيْرِ جُزْمٍ وَلَمْ نَظْلِمِ

٢ بِأَفْوَى وَيَوْمَ لَقِينَاهُمْ بِأَرْعَنَ ذِي لَجَبٍ رُمْنِهِمْ

a) MS تترتعوا.

b) MS فَأَنْفَذْتُ.

c) MS المدود (1)

d) MS البراغيث.

e) Qur. II, 256.

XX. *Mutaqarib*; v. 2 cited (without name) in *Ysq.* I, 317⁸.

f) So in MS, and also in scholion; but the second time مُبِهِمْ (فُقِلَ) مُبِهِمْ; Lane has only مُبِهِمْ, but the active form seems better where the subject is not a manufactured article.

- ٧ عَلَى جُرْدٍ مُسَوِّمَةٍ عِتَائِي تَوَقَّصُ بِالشَّبَابِ وَبِالْكُهُولِ
الجُردُ للجيل القصارُ الشعورُ: وطولُ الشعرِ هُجْنَةٌ والواحدُ أَجْرَدٌ والانتى جرداء. ومُسَوِّمَةٌ مُعْلَمَةٌ. عِتَائِي
كِرَامٌ يُقَالُ فِرْسٌ عِتَيْفٌ لى كَرِيمٍ. ٥ وتَوَقَّصُ اى تَوَقَّلُ وهو أَشَدُّ العَدُوِّ حَتَّى يَكَادَ يُصْرَعُ ٥
- ٨ إِذَا مَا الرُّكُصَ أَسهَلَ جَانِبَيْهَا وَجَدَ السَّيْرُ وَانْقَطَعَ النَقِيلُ
٥ أَسهَلَ جَانِبَيْهَا أَسهَلَ بِالْعَرَبِ. وَالنَّقِيلُ الواحدة نَقِيلَةٌ وهى النِعَالُ الِتى تُتَخَذُ لِلخَيْلِ وَالإِبِلِ تُحْدَاهَا.
يَقُولُ تُنْقَطِعُ نَعَالُهَا مِنْ شِدَّةِ السَّيْرِ. وَالنَّقِيلُ مَا خُصِفَ مِنَ النِعَالِ: (51a) وَالنَّقْلُ صَرْبٌ مِنَ السَّيْرِ ٥
- ٩ وَيَوْمَ الشَّعْبِ غَادَرْنَا لَقِيَطًا بِأَبْيَضِ صَارِمٍ عَضْبٍ صَقِيلِ
غَادَرْنَا تَرَكْنَا: وَمِنْهُ سُمِّيَ العَدِيْرُ لِأَنَّ السَّيْلَ غَادَرَهُ اى تَرَكَهُ. وَالصَّارِمُ السَّيْفُ القَاطِعُ. وَالعَضْبُ اىضًا
القَاطِعُ: وَيُقَالُ لِسَانٌ عَضْبٌ اى حَادٌّ ٥
- ١٠ 10 غَدَاةٌ أَرَادَ أَنْ يُسْمِرَ إِلَيْنَا بِأَسْرَتِهِ وَأَخْلَفَهُ القَيْلُ
يَسْمُو بِرُتْفِعِ وَالسُّمُوُ الارتفاعُ. بِأَسْرَتِهِ بِقَوْمِهِ الذى أُسِرَ بِهِ اى شَدِدَ بِهِ: وَالأسْرُ وَتَأَقُّهُ الخَلْفُ وإِحْكامُهُ:
ويقالُ أُسِرْتُ القَتَبَ: وَقَالَ اللهُ تَبَارَكَ وَتَعَالَى: هُوَ شَدَدْنَا أُسْرَهُمْ: اى خَلَقَهُمْ وَاللهُ أَعْلَمُ ٥
- ١١ فَأَبْنَا غَانِمِينَ بِمَا اسْتَفَأْنَا نَسْرُقُ البَيْضَ دَعَوَاهَا الأَلِيلُ
أَبْنَا رَجَعْنَا وَالأَوْبُ الرجوعُ وَالأَوْبَةُ الرجعةُ وَالإِيَابُ الرجوعُ اىضًا: قَالَ العَنِيُّ ٥ وَالإِيَابُ حَبِيبٌ. وَاسْتَفَأْنَا مِنْ
15 الفئىءِ. وَالأَلِيلُ وَاللَّيْلُ مِنَ الصُّرَاخِ وَهُوَ أَنْ تَتَوَلَّى وَتَصْرُخُ لِأَنَّهُ قَدْ أُسِرَتْ فِىهِ غَرِيْمَةٌ تُبْكِي ٥

XIX.

- ١ بَنِي حَامِرٍ غَضُوا التَّلَامَ إِلَيْكُمْ وَهَاتُوا فَعْدُوا اليَوْمَ d [فِيكُمْ] مَشَاهِدِي
٢ وَلَا تَكْفُرُوا بِنِي النَّاتِبَاتِ بَلَاءَنَا إِذَا عَضَّكُمْ حَطْبٌ بِإِخْدَى الشَّدَائِدِ
٣ سَلُوا نَحْبَرُوا عَنَّا غَدَاةً أَقْيَصِرِ وَأَيَّامَ حِسْمَى أَوْ صَوَارِسَ حَاشِدِ
حِسْمَى مَوْضِعٌ أَوْ بَلَدٌ. وَيُرْوَى أَيَّامٌ بِالجَرِّ وَالنَّصْبِ. وَحَاشِدٌ مِنْ هَمْدَانَ. وَصَوَارِسٌ مَا صَرَسَهُمْ مِنَ الحَرْبِ:
20 وَيُقَالُ فَلَانٌ صَرَسَ شَيْئًا اى سَبَّاهُ الخَلْفِ. وَكَذَا أُعْرِبَ ٥

a) This does not agree with the explanations of al-Aṣmaṭ and Abu 'Ubaidah in LA VIII, 376^b ff.; see Lane 2961c, and Aṣm., *Khail*, 269 ff.

b) Qur. LXXVI, 28; and see Lane, 58a.

c) Not found in Ṭufail's *Diwan*.

XIX. *Ṭawil*.

d) Omitted by copyist: conj.

XVIII.

١ صَبَحْنَا الْكَيَّ مِنْ عَبَسِ صُبُوحًا بِكَاسٍ فِي جَوَائِبِهَا التَّمِيْلُ
التَّمِيْلُ وَالْمُتَمِّلُ وَالْمُتَمِّنُ السُّمُّ. وَالصُّبُوحُ شُرْبُ الْغَدَاةِ: وَالْقَيْلُ شُرْبُ نِصْفِ النَّهَارِ وَالْعَبُوقُ شُرْبُ الْعَشِيِّ
وَالجَائِشِيَّةُ شُرْبُ السَّحْرِ. وَالتَّمِيْلُ الَّذِي أَنْقَعَ وَبَقِيَ فِي الْإِنْقَاعِ حَتَّى يُدْرِكَ فِيهِهِ وَجَرَى السُّمُّ فِي أُصُولِهِ.
وَمِنْهُ تَمِيْلَةُ النَّاقَةِ لِلْعَلْفِ [الَّذِي] يَبْقَى فِي جَوْفِهَا ٥

٢ وَأَبْقَيْنَا لِمُرَّةٍ يَوْمَ نَحْسٍ وَإِخْوَتِهِمْ فَقَدَ ذَهَبَ الْغَلِيْلُ
يَوْمَ نَحْسٍ يَوْمَ رِيحٍ وَعَبْرَةٍ: وَأَمَّا إِرَادَ يَوْمًا صَعْبًا. وَالغَلِيْلُ حَرَارَةٌ فِي الصَّدْرِ مِنْ عَطَشٍ أَوْ غَيْظٍ: وَالغَلَّةُ
وَالغَلِيْلُ وَاحِدٌ. أَيْ اسْتَفْتَيْنَا مِنْهُمْ لِأَنَّ قَدْ نَلْنَا مِنْهُمْ وَأَبْقَيْنَا فِيهِمْ فَقَدَ زَالَ الْغَلِيْلُ ٥

٣ تَرَكَنَا دُورَهُمْ فِيهَا دِمَاءٌ وَأَجْسَادٌ فَقَدَ ظَهَرَ الْعَوِيْلُ
الْعَوِيْلُ الْبُكَاءُ وَالصِّيَابُ: يُقَالُ أَعْوَلَتِ الْمَرْأَةُ تُعْوِلُ (506) إِعْوَالًا: وَأَمْرَأَةٌ مُعْوِلَةٌ أَيْ بِأَكِيَّةٍ صَيَّاحَةٌ
فِي بُكَاءِهَا ٥

٤ فَدَلَّ الْأَبْلَحُ الْمُخْتَالَ إِنَّا نَحْيِسُهُ وَعَزَّ بِنَا الدَّلِيلُ
الْأَبْلَحُ الْمُتَكَبِّرُ. وَالْمُخْتَالَ ذُو الْخِيَلَاءِ. نُحْيِسُهُ أَيْ نُدَلِّلُهُ: وَمِنْهُ سَمِيَ الْمُحْيِسُ هَ بِالْبَصْرَةِ: بَ وَالْخَيْسُ
الْأَجْمَةُ يَرْتَبِطُ فِيهِ الْأَسَدُ: وَيُقَالُ خَاسَ الْبَيْعِ يَخْيِسُ خَيْسًا إِذَا بَقِيَ وَكَسَدَ ٥

٥ قَتَلْنَا مَالِكًا وَأَبَا رَزِيْنٍ غَدَاةَ الْقَاعِ إِذْ لَمَعَ الدَّلِيلُ
لَمَعَ الدَّلِيلُ [أَيْ] لَمَّا رَأَاهُمْ رَبِيعُنَا وَدَلِيلُنَا لَمَعَ إِلَيْنَا بِتَوْبِهِ. وَالْقَاعُ الْأَرْضُ الْحَرَّةُ الطَّيْنُ تَمَسُّكُ الْمَاءِ 15
وَجَمْعُهُ قَيْعَانٌ وَأَقْوَاعٌ: قَالَ الشَّاعِرُ: * وَأَقْفَرُ أَقْوَاعُ اللَّوِيِّ وَحَمَائِلُهُ * وَالْحَمَائِلُ جَمْعُ حَمِيْلَةٍ وَهِيَ رَمْلٌ
يُنْبِتُ الْحَشِيْشَ ٥

٦ لَنَا فِي الرُّوعِ أَبْطَالٌ كِرَامٌ إِذَا مَا الْكَيْدُ جَدَّ بِهَا الصَّهِيلُ
الرُّوعُ الْفَزَعُ وَالرَّائِعُ الْفَزَعُ. وَالْأَبْطَالُ الْأَشْدَاءُ تَبْطُلُ عِنْدَهُمُ الْأَنْتَارُ لَا يُقَدَّرُ عَلَيْهِمْ لِعِزِّهِمْ وَأَمْتِنَاعِهِمْ: فَمَنْ
قَتَلَهُ بَطْلٌ ذَهَبَ دَمُهُ قَدْرًا ٥

XVIII. *Wafir*; no citations found.

a) This prison, built by the Caliph 'Ali, and used by al-Hajjaj, is generally said to have been at al-Kufah: LA VII, 377^s.
b) So LA VII, 378^s; MS الخَيْسُ.

وقوله صَحْمٌ هِ الدَّسِيعَةِ اى الخَلْفِ. جَعْفَلٌ غَلِيظٌ: وَرَجُلٌ جَعْفَلٌ وَجَعَنْفَلٌ اِذَا كَانَ غَلِيظَ الشَّفَةِ ٥

٢ وَتَرَكَتْ نِسْرَتَهُ لَهْنٌ تَفَجُّعٌ يَنْدُبْنَهُ اَصْلًا بِنِسْرٍ مُغْرِلٌ

تَفَجُّعٌ وَتَوَجُّعٌ وَاحِدٌ. اَصْلًا عَشِيًّا. وَالْمُغْرِلُ الَّذِى يَرْفَعُ صَوْتَهُ فِى الْبُكَاءِ وَالْاَعْوَالِ: يُقَالُ لَعَوْلَتِ الْمَرْأَةُ تُعْرِلُ لِعَوَالًا ٥

٣ مِنْ آلِ عَبَسٍ قَدْ شَفَيْتُ حَرَارَتِي . وَغَنَيْتُ كُلَّ غَلِيْبَةٍ لَمْ تَضْهَلِ ٥

تَضْهَلُ تَجْتَمِعُ: يُقَالُ فَرَّقْتَهَا حِيْنَ جَمَعْتَهَا: يُقَالُ ضَهَلُ لِلرَّجُلِ مَالٌ وَضَهَلُ فِى ضَرْعِ النَّاقَةِ لَبَسَ اى اجْتَمَعَ: وَيَثُرُ ضَهْلٌ ٥

٤ وَنَجَا بِابِعَنْتَرَةَ الْاَغْرُ مِنَ الرَّدَى يَهْرِي عَلَى عَجَلٍ هَوِيَّ الْاَجْدَلِ

الْاَغْرُ قَرَسُهُ وَالْاَنْتَى غَرَاءٌ وَفِى السِّتِى فِى وَجْهِهَا غُرَّةٌ: وَالغُرَّةُ فَوْقَ الْفُرْحَةِ. وَالرَّدَى الْهَلَاكُ. كَأَنَّهُ قَالَ: فَرَّ 10 عَلَى فِرْسِهِ (50a) فَكَأَنَّهُ تَجَا بِهِ: وَهُوَ يَهْرِي هَوِيًّا اِنَا اَحْطَطُّ فِى الْمَضِيِّ. وَالْاَجْدَلُ الصَّقْرُ وَالْجَمِيعُ الْاَجْدَلُ وَيُقَالُ لِلصَّقْرِ اَيْضًا قَطَامِيٌّ وَقَطَامِيٌّ ٥

٥ وَتَرَكَتْ عِبْلَةَ فِى السَّوَاهِ لِغَنِيَّةٍ بَاتُوا عَلَى كُتْفِ الْخَيُْولِ الْجَوْلِ

عِبْلَةٌ صَاحِبَةُ عَنْتَرَةَ. وَالسَّوَاهِ وَالسَّوَى الْوَسْطُ اى تَرَكَتْ بَيْنَهُمْ. وَكُتْفِ هِ الْخَيُْولِ اى يَبِيئُونَ عَلَى اَكْتافِ خَيُْولِهِمْ. الْجَوْلُ مِنَ الْجَوْلَانِ ٥

٦ رَاخُوا بِهِنْدٍ وَالرَّوَجِيَهَةَ عَنوَةً يَوْمَ الرِّوَاعِ عَلَى نَجَائِبِ دُمَلِ 15

نَجَائِبٌ اِبْدُلُ كِرَامٍ. d [وَدُمَلٌ] مِنَ الدَّمِيلِ وَهُوَ ضَرْبٌ مِنَ السَّيْرِ سَرِيْعٌ. عَنوَةٌ اى هِ غُلْبَةٌ: وَيُقَالُ مِنْ عَنَا يَعْنُو. وَالرِّوَاعُ مَصْدَرٌ وَقَعْتَهُ مَوَاقِعَةً وَقَلْعًا ٥

a) This explanation of صَحْمٌ الدَّسِيعَةِ appears to be incorrect; see LA IX, 439¹ ff, and Lane 879c.

b) The mention of 'Antarah and his mistress 'Ablah (v. 5) in this poem seems to make it impossible that it can be by 'Amir: for the latter was born in the year of the Battle of Shi'b Jabalah, when 'Antarah was already a mature warrior of full age; he must have been old while 'Amir was still a youth.

c) MS الخَيْلِ.

d) Accidentally omitted in MS.

e) MS غَلَّةٌ (!)

ابو براء عمه علم بن جعفر. اى كُنَّ كَعَمِكَ فَعَاتَى لَكَ الْحُكْمُ كما كان يَتَنَاتَى له ٥

م وَلَا تَدَّهَبُ بِحِلْمِكَ ه هَافِيَاتٌ مِّنَ الْخَيْلِ لَا تَيْسَ لَهُنَّ بَابٌ هَافِيَاتٌ مَا يَسْتَخِفُّكَ فَتَطِيْشُ لَهَا. مِّنَ الْخَيْلِ اى مِّنَ الْكَبِيْرِ. وَقَوْلُهُ تَيْسَ لَهُنَّ بَابٌ اى اِذَا طَلَبْتَ مَخْلَصًا لَمْ يَجِدْ بَابُهُ ٥

٥ ه بَإِن يَكُ رَبُّ أَدْوَادٍ بِحِسْمِيْ أَصَابُوا فِي لِقَائِكَ مَا أَصَابُوا أَدْوَادٌ إِبْدٌ وَهُوَ جَمْعُ دَوْدَ وَهُوَ مَا بَيْنَ الثَّلَاثَةِ إِلَى الْعَشْرِ. وَحِسْمِيْ مَوْضِعٌ. وَرَبُّ الشَّيْءِ صَاحِبُهُ وَرَبُّ الدَّارِ وَرَبُّ الصَّبِيْعَةِ صَاحِبُهَا وَمَلِكُهَا: وَمِنْهُ رَبُّ السَّمَاوَاتِ اى مَلِكُهَا ٥

٩ فَمَا إِنْ كَانَ مِنْ نَسَبٍ بَعِيدٍ وَلَكِنْ أَدْرَكُوكَ وَهُمْ غَضَابٌ ذَكَرَ أَبُو الْعَبَّاسِ ثَعْلَبٌ أَنَّ حِسْمِيْ يَوْمَ لَبِيٍّ بَغِيضٌ عَلَى بَنِي عَمْرِ (49b) فَتَدَلَّ فِيهِ حَنْظَلَةُ بْنُ الطُّفَيْلِ اِخُو عَمْرِ بْنِ الطُّفَيْلِ ٥

٨ فَوَارِسٌ مِنْ مَثْوَلَةٍ غَيْرُ مَيْلٍ ه وَامْرَأَةٌ فَرَقَ جَمْعُهُمُ الْعُقَابُ مَثْوَلَةٌ ه امٌّ مَازِنٌ وَشَمْخٌ أَبَتَى فَرَارَةً: وَامْرَأَةٌ ابْنُ عَوْفٍ بْنُ سَعْدٍ. وَقَوْلُهُ غَيْرُ مَيْلٍ جَمْعُ أَمَيْلٍ ه وَهُوَ الَّذِي لَا تُرْسَ مَعَهُ. وَالْعُقَابُ الرَّايَةُ وَجَمْعُهَا عُقْبَانٌ ٥

XVII.

١ يَا رَبُّ قِرْنِي قَدْ تَرَكْتُ مُجَدَّلًا ضَحْمُ الدَّسِيعَةِ رَأْسٍ حَتَّى جَحَفَلِ يُقَالُ هُوَ قِرْنُهُ فِي الْقِتَالِ وَالرَّبُّ إِذَا كَانَ شَجَاعَتُهُمَا وَاحِدَةً: وَهُوَ قِرْنُهُ فِي السِّنِّ إِذَا كَانَ مِيلَادُهُمَا وَاحِدًا. 15 مُجَدَّلًا اى مُضْرُوعًا عَلَى الْجَدَالَةِ وَفِي الْأَرْضِ: قَالَ الرَّاجِزُ وَقَدْ أَرَكَبُ الْآلَةَ بَعْدَ الْآلَةِ وَأَتْرُكُ الْعَاجِزَ بِالْجَدَالَةِ

a) Drw. طامثاتٌ, BA طامثاتٌ.

b) Drw. مِّنَ لِقَائِكَ and, فَإِنْ تَكُنِ الْفَوَارِسُ يَوْمَ حِسْمِيْ.

c) Drw. وامْرَأَةٌ. d) MS امرأةٌ sic!

e) For the meanings of أَمَيْلٌ see LA XIV, 161¹ ff.; that given in the scholion does not suit here.

XVII. *Kamil*; no citations.

f) MS تَرَكْنِي: all the following verbs are in the 1st pers. sing.

g) See *ante*, p. 103¹.

المَحْوَرَةُ وَالْمُحَاوَرَةُ وَالْإِحَارَةُ وَالْحَوَارُ وَالْحَوِيرُ كُلُّهُ الْجَوَابُ: قَالَ طَرْفَةُ
 ٥ وَأَصْفَرَّ مَضْبُوحَ نَظَرْتُ حَوِيرَهُ عَلَى النَّارِ وَأَسْتَوْدَعْتُهُ كَفَّ نُجَيْدِ
 وبيرو: نَظَرْتُ حَوَارَهُ عَلَى النَّارِ ٥

١٠ فَإِنِ مَقَالَتِي مَا قَدْ عَلِمْتُمْ وَخَيْلِي قَدْ يَحِيدُ لَهَا النِّهَابُ
 ٥ أَيْ قَوْلِي الَّذِي أَقُولُهُ قَدْ عَلِمْتُمْ أَنِّي لَا يَفْتَوْنِي عَمَّا أُرِيدُهُ (49a) شَيْءٌ وَلَا أَهَابُ أَحَدًا يَتْنِي عَزْمِي
 وَقَوْلِي. وَالنِّهَابُ جَمْعُ نَهَبٍ ٥

١١ إِذَا يَمْنَنَ خَيْلًا مُسْرِعَاتٍ جَرَى بِنُحُوسِ طَيْرِهِمُ الْغَرَابُ
 يَمْنَنَ قَصْدَنَ: يَقَالُ يَمْنَنُكَ وَتَأَمَّنْتُكَ أَيْ قَصَدْتُكَ ٥
 ١٢ وَإِنِ مَرَّتْ عَلَيَّ قَوْمٌ أَعَادِ بِسَاحَتِهِمْ فَقَدْ حَسِرُوا وَخَابُوا

XVIa.

فَأَجَابَهُ النَّابِغَةُ الدُّبَيَانِيُّ

10

١ ٥ أَلَا أَبْلِغُ عَوْيِرَ عَن رِيَادِ فَإِنِ مَظِنَّةُ الْجَهْلِ الشَّبَابُ
 وَيُرْوَى * أَبْلِغُ عَامِرًا عَنِّي رَسُولًا * فَإِنِ مَظِنَّةُ الْجَهْلِ الشَّبَابُ *. وَمَظِنَّةُ الرَّجُلِ حَيْثُ يَأْوِيهِ وَلَا يَبْرَحُ
 مِنْهُ: وَيُقَالُ: أَطْلُبُوا الْعِلْمَ فِي مَظَانِهِ ٥
 ٢ ٥ فَإِنَّكَ سَوْفَ تَحْلُمُ أَوْ تَنَاهَى إِذَا مَا شَبْتِ أَوْ شَابَ الْغَرَابُ
 ١٥ أَيْ أَنْتَ لَا تَحْلُمُ كَمَا أَنَّ الْغَرَابَ لَا يَشِيبُ: وَهَذَا مَثَلٌ ٥
 ٣ ٥ فَكُنْ كَأَبِيكَ أَوْ كَأَبِي بَرَاءَ تَوَافَيْكَ الْكُكُومَةُ وَالصُّوَابُ

(which is quite clear in the MS) we should read الْحُكْمُ; this view is supported by v. 3 of No. XVIa and its scholion, and, it may be added, by vv. 3—5 of our poem. (It appears probable that, instead of No. XVIa being the answer to No. XVI, the latter is the answer to the former: this seems best to explain v. 1 of XVIa and vv. 6—7 of XVI.) a) Mu'all. 101.

XVIa. *Wafir*. This poem is No. IV of Nab. Diw. (ed. Ahlw.); see the occasion explained in Ahlw., p. 209. Vv. 1, 2, 3, 4 are in BAthfr, Kam. 483.

b) Cited and rendered, Lane 1925c, LA XVII, 145^o: both as in Diw., where first hemist. is فَإِنِ يَكُ عَامِرٌ قَدْ قَلَّ جَهْلًا, and so BA; the Lexx. mention السَّبَابُ as alternative reading in hemist. 2.

c) In the Diw. this verse comes after vv. 3—4; BA agrees with our order. MS has تَنَاهَى.

Ahlw. misprints شَيْتَ for شَبْتَ.

XVI.

١ أَلَا مَنْ مُبْلِغٌ عَنِّي ٥ زِيَادًا غَدَاةَ الْقَاعِ إِذْ أَرَفَ الضَّرَابُ

٢ غَدَاةَ قَتْرُبٍ حَيْدُ بَيْتِ كِلَابٍ عَلَى لَبَاتِهَا عَلَيَّ يُشَابُ

القلع الأرض الحررة الطين تمسك الماء ولجمع أنواع وبيعان: وبيعة وطلع بمعنى. وأرف قرب: يقال أرف خروجه الحكي أي ذنا: والأزوف الذنوب والقرب للشيء الراحل. وتثوب ترجع. واللبت الصدور. والعلف

الدم الطرى: ويشاب اللحم بالدم من عقره ٥ (48b)

٣ فَإِن لَنَا حُكُومَةً كُلِّ يَوْمٍ يُبَيِّنُ فِي مَفَاصِلِهِ الصَّوَابُ

٤ وَرَأَيْتِي سَوْفَ أَحْكُمُ غَيْرَ عَادٍ وَلَا قَدِيعٍ إِذَا التَّمَسَّ الْجَوَابُ

القدح الكلام القبيح. ويرى: ولا قدح: والقديح الهيب للشيء وفعل ذلك قلع والاسم القدح ٥

٥ حُكُومَةً حَارِمٍ لَا عَيْبَ فِيهَا إِذَا مَا الْقَوْمُ كَطَّهَمُ الْخِطَابُ

كطهم غلبهم وملاهم غيظا: ويقال كططت الباب أي سدنته. والخطاب المخاطبة ٥

٦ فَإِنَّ مَطِيئَةَ الْحِلْمِ الْعَائِي عَلَى مَهَلٍ وَلِلْجَهْلِ الشَّبَابُ

المطية كل ما ركب ظهره: وإنما هذا مثل ٥

٧ وَلَيْسَ الْجَهْلُ عَن سِنِّي وَلَكِن غَدَتِ بِتَوَائِدِ الْقَوْلِ الرِّكَابُ

يقول ما قلناه من الشعر تحمله الرواة إلى كل فج على ركبهم أي إبلهم: أي هو مثل نوافذ السهم إذا

خرج عن الفرق لم يرده أحد ٥

٨ فَإِنَّ بَنِي بَغِيصٍ قَدْ أَتَاهُمْ رَسُولُ النَّاصِحِينَ فَمَا أَجَابُوا

بنو بغيص عبس وذبيان وأنمار بنو بغيص بن ريث بن غطفان. يقول: قد أتاهم رسول من نصحتهم

فما قبلوا النصح ٥

٩ وَلَا زِدُوا مَمْحُورَةَ دَاكِ حَتَّى أَتَانَا ٥ الْجِلْمُ ٦ وَأَنْظَرَتِ الْحِجَابُ

XVI. *Wafir*; v. 4 cited.

a) Ziyad is an-Nabighah of Dhubyān; see next piece.

b) Cited in LA X, 182¹⁹, with قَدِيعٍ.

c) MS القَدِيعُ، قَدِيعُ.

d) MS كَطَّمَتْ.

e) Cf. No. XVIa, v. 1; either مَطِيئَةَ here should apparently be corrected to مَطْنَتَهُ, or the reverse correction be made in the other passage; the scholia however show that the commentator read the text as printed.

f) MS مَحْرُورَةٌ.

g) Prof. Nöldeke suggests that for الْجِلْمُ

والأبدان جمع بَدَنٍ وهو الدِرْعُ. والسَابِغَةُ القُصْفَاةُ. وَيَقْتَحِمُونَ لى ٥ يَحْمِلُونَهَا عَلَى دُخُولِ الرَّهْمِ
وَأَقْبَحِمِ القَوْمِ. والرَّهْمِ الغُبَارُ ٥

٥ صَبَحَنَ عَبَسًا غَدَاةَ الرَّوْعِ آوِنَةً وَهُنَّ هَالِيَنَ بِأَهْلِ الْجَبُونِ فِي دَرَجٍ
صَبَحَنَ يعنى الغارة لأنها لا تَقَعُ آلا فِي الصَّبَاحِ. والرَّوْعُ الفَرْعُ وَارْتَلَعَ وَارْتَلَعَ فَرِعَ. وَأَوِنَةً لى وَفَتْنَا جَمْعُ
٥ أولن. والدَّرَجُ المَشَقَّةُ ٥ (48a)

٩ وَأَنْقَضَتِ الكَيْدَ مِنْ وَادِي الدِّانَابِ وَقَدْ أَصَغَتْ هُ اسْتَنْتَهَا حُمْرًا مِّنَ الرَّوَجِ
انْقَضَتْ قَبِطَتْ كَانْقِضَاصِ العُقَابِ. وَأَصَغَتْ أَمَلَتْ وَالصَّغَا المَيْلُ: يقال صَغَا لى كَذَا لى مَالِ اليه:
ومنه ٥ فَقَدْ صَغَتْ فُلُوبُكُمَا. والرَّوَجُ اراد تَمَّ الأوداج كانه حَصَبَهَا بِلِدم فَصَارَتْ حُمْرًا به. وأما قَال
أَصَغَتْ لأنها تريد ان تَطْعَنَ بها فقد ه املتها لِطَعْنٍ: وقال الشاعر فى معناه: * حَفَّصُوا اسْتَنْتَهُمْ فَكُلُّ
10 نَالِي * اراد بِالرَّوَجِ الأوداج: ومثله: ٢ * فى حَلْفِكُمْ عَظْمٌ وَقَدْ شَجِينَا * ٥

٧ إِنْ تَسَالَى الكَيْدَ عَنَا لى مَوَاقِفِهَا يَوْمَ المَشَقَرِ والأَبْطَالِ لى زَهْمِ
يوم المَشَقَرِ يعنى ويوم الصَّفَقَةِ وكان قد أَبْلَى ه فيه. والأَبْطَالُ الأَشْدَاءُ الذين تَبْطُلُ الدِّمَاءُ عِنْدَهُمْ فلا
يُؤْخِذُ مِنْهُمُ قَارٌ. وَزَعَجٌ قَلْفٌ وَشِدَّةٌ: ويقال زَعَجٌ فَرَعٌ. وقد مرَّ ذِكْرُ المَشَقَرِ ٥
٨ تُخْبِرُكَ إِنى أَعِيدُ الكَرْبَيْنَهُمْ إِذَا القْنَا حُطِمَتْ لى يَوْمِ مُعْتَلِجٍ
15 تُخْبِرُكَ جوابٌ لَمَنْ تَسَالَى. وَحُطِمَتْ كُسِرَتْ وَالحَطْمُ الكَسْرُ: ومنه ما يقال: حَطَمَ اللهُ كَهْرَ عَدُوِّكَ.
ويوم مُعْتَلِجٍ يومُ اعْتِلَاجٍ وَارْتِدْحِمِ ٥

a) MS يَحْمِلُونَهَا.

b) MS اسْتَنْتَهَا.

c) Qur LXVI, 4.

d) MS أَمَلَهَا.

e) LA XX, 208⁹⁰; post الأَجْدَعُ الهَمْدَانِيَّ.f) LA XIX, 150¹⁹; post زَيْدٍ مَنَاءَ.g) It is scarcely probable that the Mushaqqar mentioned here means the fortrees in al-Bahrain; it seems more likely that it is the valley in Mount Aja' mentioned in Yzuq. IV, 542⁸.

h) MS فيها.

XV.

١ لِلْمُقَرَّبَاتِ لِحَيْلٍ غَدُوٍّ حِينٍ نُحْضِرُهَا وَغَارَةً تَسْتَنْبِرُ النَّقْعَ فِي رَهْجٍ

المقربات الحيل التي تفتى من احبابها لكرامتها عليهم: ترتبط عند البيوت لا تسرح مع غيرها: الواحدة مقربة. ونحضرها تحمّلها على الحضر وهو عدو: يقلل احضر الرجل والقوس اذا عدوا. والنقع الغبار

٢ فَمَا يَفَارِقُنِي الْمَرْنُوقُ مُعْتَبِلًا رِحَالَةً هَدَمَا الْبِضْمَارُ بِالتَّبَجِّجِ

(476) المرنوق قوسه. والرحالة السرح: ومنه قول الشاعر

٣ إِذْ لَا أَرَأَى عَلَى رِحَالَتِي سَابِجٍ نَهْدٍ مَرَاكِلُهُ تَبِيدُ الْمَحْرَمِ

والبضمار التعهد واللامنة عيبتها: قال النابغة: * ما ورى مراكله من البضمار * . والتبجج الصدر وجمعه أتبجج

٤ إِذَا نَعَى الْعَرَبَ نَاعَوْهَا بَدَتْ لَهُمْ أَبْنَاءُ عَامِرٍ تُزْجِي كُلَّ مُخْتَرَجٍ

ويروى: ناعوا بدت أصلا: أي عشيها الواحد أصيل. وقوله تزجي أي تسوق: والتزجية أصلها أن

تدفع الظبية غزالها بصدورها اذا أرادت ان ترشحها. * ومخترج خارجي قد خرج من الضمة وهو السابق: 10

قال أوس بن حجر

٥ فَوَخَّارِجِي بِيْزُ الْأَرْضِ مُعْتَبِرًا وَقَيْنَةَ ذَاتِ شِمْرَانٍ وَأَحْبَالَ

والخارجي من الناس الذي يسود بغير لوث. وقوله نعى العرب ناعوا أي ذكرها ذكروها

٦ عَلَيْهِمُ الْبَيْضُ وَالْأَبْدَانُ سَابِغَةً يُقْتَحِمُونَ كَأَنَّ الْقَوْمَ فِي رَهْجٍ

البیض جمع بيضة وفي المغفر وفي القرماني: قال لبيد بن ربيعة

٧ فَخَمَّةٌ نَفْرًا تَرْتِي بِالْعَرَى قُرْمَانِيَا وَتَرْكَا كَالْبَصْلِ

XV. *Rast*; no citations found.

a) This verse is made up of the first hemist. of v. 45 and the second hemist. of v. 21 of 'Antarah's *Mu'allaqah*.

b) *Drw.* X, 24 (Ahlw. ورقًا).

c) This explanation is not correct; see Lane.

d) MS أصله.

e) MS مستخرج.

f) This v. is not in the *Drw.*, ed. Geyer; it may belong to No. XXXII in that Collection.

g) MS ناعوا أي.

h) *Drw.* XXXIX, 59.

وَأَقْدَ أَقْطَعُ هـ وَالْقَدُّ الْقَطْعُ وَالْقَدِيدُ الْمَقْطُوعُ. وَالْمَيْرُ الْمُحْكَمُ: يعنى به الدُّرُوعُ وَالْحَوَاشِيْنَ الَّتِي أُحْكِمَ صَنَعُهَا وَعَمَلُهَا: ويقال أَبْرَمْتُ الْعَبْلَ إِذَا أَحْكَمْتُمْ قَتْلَهُ وَحَبَلٌ مُبْرَمٌ هـ وَتَحْيِلٌ وَتَحْدَرَجٌ وَتَشْرُورٌ لِي مُحْكَمُ الْقَتْلِ هـ

٩ فَهَذَا عَتَادِي لَوْ أَنَّ الْفَتَى يُعَمَّرُ نِسِي فَهَيْرٌ مَا مَهْرَمٌ

٥ ويروي: * فَهَذَا أَوَانِي لَوْ أَنَّ الْفَتَى *: لِي وَفَتَى وَحِيْنِي. وَالْعَتَادُ الْعُدَّةُ وَالِاسْتِعْدَادُ لِمَا يَجْتَلِحُ إِلَيْهِ:

وقال الشاعر: هـ * وَتَقَوَى أَلِدَ خَيْرَ الْعَتَادِ *. وما هنا صِلَةٌ وَصَلَّ بِهَا كَلَامَهُ هـ (47a)

٧ دَ وَقَدْ عَلِمَ الْعَصَى مِنْ عَامِرٍ بِأَنَّ لَنَا ذِرْوَةَ الْأَجْسَمِ

ذِرْوَةٌ كُلِّ شَيْءٍ أَعْلَاهُ: وَذِرْوَةٌ وَعُرْعُرَةٌ وَاحِدٌ. وَالْأَجْسَمُ الْأَضْحَمُ الْأَعْظَمُ هـ

٨ هـ وَأَنَا الْمَصَالِيْتُ يَوْمَ الرَّفَى إِذَا مَا الْعَوَائِرُ لَمْ تَقْدِمِ

10 الْمَصَالِيْتُ جَمْعُ مِصْلَاتٍ وَهُوَ الْمَاضِي فِي الْأُمُورِ: وَيُقَالُ سَيْفٌ صُلَّتْ وَإِصْلِيْتُ إِذَا كَانَ مَاضِيًا فِي الصَّرِيحَةِ:

وَأَنْصَلَّتِ السَّيْفُ مِنَ الْعِمْدِ إِذَا أُجْرَدَ: وَيُقَالُ أَصَلَّتْ سَيْفُهُ إِذَا جَرَدَهُ: وَجَبِينُ صَلَّتْ لِي مُشْرِفٌ: وَرَجُلٌ

صَلَّتْ وَصَلَّدَ لِي صَادِقُ اللَّقَاءِ: وَحَجَرٌ صَلَّتْ وَصَلَّدَ لِي شَدِيدٌ صُلَّبٌ: وَيُقَالُ صَلَّدَ الرَّيْذُ وَأَصَلَّدَ إِذَا

لَمْ يُمْرُ نَارًا. وَالْعَوَائِرُ جَمْعُ عَوَارٍ وَهُوَ الْجَبَانُ: قَالِ الْأَعشى

٤ غَبْرٌ مَبِيلٌ وَلَا عَوَائِرُ فِي الْهَيْجَا وَلَا عُرْلٌ وَلَا أُنْقَالِ

15 الْعُرْلُ جَمْعُ أَعْرَلٍ وَهُوَ الَّذِي لَا سِلَاحَ مَعَهُ. وَالْعَوَائِرُ الْجُبْنَاءُ. وَالْأُنْقَالُ جَمْعُ كِفَلٍ وَهُوَ الَّذِي لَا يَثْبُتُ

عَلَى ظَهْرِ الدَّابَّةِ: وَقِيلَ لِأَعْرَابِيٍّ رَاكِبٍ وَأَبُوهُ يَمْشِي مَعَهُ: لَمْ رَكِبْتَ وَأَبُوكَ رَاكِبٌ: فَقَالَ: لَنْ أَبِي لِكِفَلٍ:

هـ لَا يَثْبُتُ عَلَى ظَهْرِ الدَّابَّةِ

a) MS القُدُّ.

b) So our MS; سَحِيْلٌ however means "of single strand", not twisted; see Lane, s. v., and Zuhair, Mu'all. 18.

c) MS اللدِّ; the half-verse is in met. *Khafif*: a syllable is wanting at the beginning.

d) In LA XIV, 366²¹, TA VIII, 228 foot, this v. is cited with a different rhyme: —

بِأَنَّ لَنَا الدِّرْوَةَ الْأَجْسَمَا

e) Cited LA II, 358¹⁸, with الْمَغَاوِيرُ لَمْ تَقْدِمِ.

f) al-A'shà, *Ma buka'u*, 57; LA VI, 294¹⁹, XIV, 108¹⁶, etc. (MS incorrectly الْأُنْقَالِ).

ه نَطَرْتُ كَمَا جَلَى عَلَى رَأْسِ رَهْوَةٍ مِّنَ الطَّيْرِ أَقْنَى يَنْفُصِ الطَّدِّ أَرْوَى

وَأَمَّا رَهْوَةٌ بِلَا أَلِفٍ وَلَا مٍ فَهِيَ جَبْدٌ: قال عمرو بن كلثوم

ه نَصَبْنَا مِثْلَ رَهْوَةٍ ذَاتِ حَدٍ نَطْلَعُنْ نُؤْنَهُ حَتَّى يَبِينَنَا

وَالرَّهْوُ الْمَكَانُ الْوَاسِعُ وَالرَّهْوُ الطَّرِيفُ وَالرَّهْوُ الْكُرْكِيُّ (46b) وَالرَّهْوُ الْمُسْتَرْخِي الْمُنْتَنِي الْأَحْمَفُ: قال الْمُحَبَّبُ

ه فَانْكَحْتَهُ رَهْوًا كَأَنَّ عَجَّتَهَا مَشَتْ إِهَابِ أَوْسَعِ السَّلْحِ نَاجِلُهُ

وَالْمَجْدُ وَالشَّرْفُ وَاحِدٌ لِحَاةٍ بِيهَا لَمَّا اخْتَلَفَ لِنَظَاهِمَا

٣ وَآئِي أَشِيصُ بِالذَّارِعِينَ فِي ثَوْرَةِ الرَّهْمِ الْأَقْتَمِ

أَشِيصُهُ أَرْحَجُهُ. وَثَوْرَةُ الرَّهْمِ ارْتِفَاعُ الْعُبَارِ. وَالْأَقْتَمُ الْعُبَارُ الْكَدِيرُ فِيهِ قُتْمَةٌ أَيْ سَوَادٌ: وَالْقَتْمُ الْعُبَارُ:

قال رؤبة يصف طريقًا أغمبر: * ه وَقَاتِمِ الْأَعْمَى خَاوِي الْمُحْتَرَفِ *

٤ وَآئِي أَكْرُ إِذَا أَحْبَبْتُمَا بِأَكْرَمٍ مِّنْ عَطْفَةِ الصَّبِغِ

أَكْرُ أَرْجِعُ إِلَى الْعَرَبِ. إِذَا أَحْبَبْتُمَا جَبْنُوا: يَقَالُ أَحْبَبْتُمَا فَلَانَ عَنِ الْأَمْرِ إِذَا لَمْ يُقَدِّمِ عَلَيْهِ وَلَمْ يَجْسُرْ

وَالْأَحْبَبُ التَّنَاقُيْرُ. وَقَوْلُهُ بِأَكْرَمٍ مِّنْ عَطْفَةِ الصَّبِغِ أَيْ كَرَى أَكْرَمَ مِنْ كَرَى الصَّبِغِ وَهُوَ الْأَسَدُ: وَأَصْلُ

الصَّبِغِ الْعَصُ

ه وَأَضْرِبُ بِالسَّيْفِ يَوْمَ الرَّقَى أَقْدُ بِهِ حَلَقِ الْمُبْرَمِ

الرَّقَى الْحَرْبُ وَالْجَلْبَنَةُ: قال الهذلي

ه كَأَنَّ وَعَى الْخَمُوشِ بِجَانِبِيهِ وَعَى رَكِبِ أُمَيْمِ ذَوِي زَيْطِ

a) LA XIX, 62^a and XX, 66^a, as text: XVIII, 164²³ with أَوْرَى; Drw. LII, 45.

b) This verse is made up of the first hemist. of v. 40 and the second of v. 29 of 'Amr's *Mu'allaqah* (Tibrizî's text).

c) MS corruptly أَنْكَحْتَهَا and إِهَابِ وَالسَّلْحِ نَاجِلُهُ; for the verse see LA XIV, 170¹¹ and XIX, 59¹⁹; also Agh. XII, 42⁵, and No. 112 of Mr Krenkow's MS of Selections from the *Mfqt* and *Aqmt.*, v. 42 (last mentioned and Agh فَانْكَحْتَهُ LA فَانْكَحْتُمْ).

d) Drw. XL, 1.

e) LA IX, 180⁷ (as text), and XX, 277²⁰ (with هِيَاطِ; latter reading in *Ĥam.* 57¹⁻²); poet al-Mutanakhkhil; see *Jamharah* 120¹⁸.

رَمْتُمُوهُمُ أَي طَلَبْتُمُوهُمُ. وَالْكَتَابُ جَمِيعُ كِتَابِيَةٍ وَفِي الْحَيْشِ الْمُتَكْتَبِ الْمُجْتَمِعُ: يُقَالُ تَكْتَبُ الْحَيْشُ إِذَا تَجَمَّعَ وَيُقَالُ سَمَّيْتُ الْكِتَابَةَ كِتَابَةً لِاجْتِمَاعِ الْحُرُوفِ (46a) وَصَمَّ بِعَصَاهَا إِلَى بَعْضٍ: وَيُقَالُ كَتَبْتُ الْبَغْلَةَ إِذَا جَمَعْتِ حَيَاهَا بِحَلْقَةٍ: قَالَ الشَّاعِرُ

هَلَا تَأْمَنَنَّ قَوَارِيئًا خَلَوْتُ بِهِ عَلَى قَلْبِي وَأَكْتَبْتُهَا بِأَسْيَارِ

٥ وَالْحَسْرُ جَمَاعَةٌ حَاسِرٌ وَهُوَ الَّذِي لَا سِلَاحَ مَعَهُ: فَلِذَا كَانَ مَعَهُ سِلَاحٌ فَهُوَ مُقْتَنَعٌ: قَالَ مَتِّمُ بْنُ نُوبَرَةَ فِي أُخِيهِ مَالِكٍ

هَلَا يَكْتُمُ بِرَبِّهِ عَنِّي إِذَا هُوَ لَاقَى حَاسِرًا أَوْ مُقْتَنَعًا

وَالْحَسِيرُ الْمُعْيَى وَالْحَسْرُ الْأَعْيَاءُ ٥

١٠ تَبَيَّنَ فِي هُبْهَاتِ الْأُمُورِ فَإِنَّ التَّجَارِبَ قَدْ تُورَثُ

١١ لَقَدْ كَانَ فِيهَا حَلَا هَبْرَةً وَيَأْلَعِمُ بِغَيْرِ الْمُبْصِرِ

١٢ يُلَامُ الْمَفْرَطُ فِي أَمْرِهِ إِذَا صَرَخَ الْأَمْرُ لِلْمُفْغِرِ

وَالْمَفْرَطُ الْمُضَيِّعُ وَالتَّفْرِيطُ التَّضْيِيعُ: يُقَالُ فَرَطَ فُلَانٌ فِي أَمْرِهِ أَي ضَيَّعَ: وَأَفْرَطَ إِذَا جَاوَزَ الْمِقْدَارَ: وَفِي الْمَثَلِ: رُبَّمَا وَقَعَ الْأَفْرَاطُ مَوْضِعَ التَّفْرِيطِ: أَي تَبَدَّدَ أَنْ تَفْرِطَ فِي إِحْكَامِ الشَّيْءِ فَيُبَالِغُ فِيهِ وَالمَبَالِغَةُ فِيهِ تَضْيِيعٌ ٥

XIV.

١ لَقَدْ تَعَلَّمَ الْحَرْبَ أَنَّى آتَيْتُهَا وَأَنَّى الْهُنَامُ بِهَا الْمُعْلِمُ 15

٢ وَأَنَّى أَحْلَى عَلَيَّ رَهْوَةً مَنِ الْمَجْدُ فِي الشَّرْبِ الْأَعْظَمِ

أَحْلَى أَنْزَلَ يُقَالُ حَلَلْتُ بِمَنْزِلٍ كَذَا وَأَلَمْتُ بِمَعْنَى. وَالرَّهْوَةُ الْمَكَانُ الْمُرْتَفِعُ: قَالَ ذُو الرُّمَّةِ

a) LA II, 195¹⁰, with بَعِيرَكَ: see Ḥam. 193⁴⁻⁶; poet Salim b. Dārah of ‘Abdallāh b. Ghāṣṣan.

b) Mfqt LXVII, 10.

c) MS تَفْرِطَ. The proverb quoted is not in Maidani. This view of the difference between تَفْرِيطُ and إِفْرَاطُ accords with the saying attributed to ‘Alī b. Abī Ṭālib in LA IX, 243⁹, TA, V, 198¹⁵, Lane 2378a مَفْرَطًا أَوْ مُفْرَطًا (LA لا يُرَى الْجَاهِلُ) لَا تَرَى الْجَاهِلَ (لا يُرَى الْجَاهِلُ).

XIV. *Mutaqarib*; vv. 7 and 8 cited.

وقال ليبيد * ه في ثيلته غفر النجوم غمماها * اي غطاها: وغفر الجرح اذا برأ رأسه ولاح أسفله: والغفر الوثير: والغفارة وكابته كالخرقه توقي المرأة مقنعتها: وخولم غفرانك اللهم اي تغطيتك وسترك: والغفيرة من الشعر والجمع الغفاتر وفي الذواتب ه

ه يقيمون ليكرب أضعارها إذا نسر القسطل الأغبز

الأضعار جمع صعر وهو الميل: ويقال: والله لأقيين صعرك: (45b) اي مبدك. وثور قبيح. والقسطل ه الغبار وجمعه قساطل. يقول يقيمون أود الكرب في هذا الوقت الذي نر فيه القسطل الأغبز ه

ه كماء حماة إذا ما الشفا ه يعجز عن صيتها اليشفر

كماء جمع كمي وهو الشجاع. والحماه الذين يحمون الحفائق ويحفظون الدبر. والمشفر اراد الشدف فاستعار كما قل الحطيمة

ه سقى جارك العيمان لما جفوته وقص عن برد الشراب مشافه

10

يقول ه حماة في مثل هذا الوقت الذي تنكسر فيه الشفا وتكبح فيه الوجوه: وهو مثل قول ليبيد

ه رقيات عليها ناهض تكبح الأرق منهم والأبذ

والأرق الطويل الأسنان والأبذ القصيرها: يقول تكبح الجبيح ه

ه يطيلون ليكرب تكرارها إذا ألهمت لها تسعر

ويرى: يطيلون في الكرب. واللهب النار. وتسعر نشعل: يقال سمرت النار تسعر سعرا وأسعرتها 15 أنا إسعرا ه

ه وإن الذي قد أتيتم به سيكذب عنكم ه المخبز

[اي] ان الخبير يعرف أيماننا وأيمانكم وآتكم للجميع ويعلم من له الفضل على الآخر ه

ه ستعلم ه أي زمتهم إذا قلتي كاتبتها الحسر

a) Mu'all. 42; our MS has كَفَرَ, which is the reading of Tibriti, and the only one which appears to be known to the commentators; on the other hand, the quotation would be inappropriate here unless we read غَفَرَ.

b) Drw. II, 26.

c) Lab. Drw. XXXIX, 72.

d) MS المخبز without vowels: the scholion points to the passive form.

e) So MS; probably we should read لِن for لى.

والمراخي السراع ٥

١ وَنَحْنُ صَبَحْنَا حَيَّ نَجْرَانَ حَارَةً نُبَيْلٌ حَبَالًا مَصَافَتَنَا دَمَا

نَجْرَانُ ارض اليمن. وَنُبَيْلُ اى ترمى بأولادها من مخالفتنا: فلما حذفت من نصبتة: نُبَيْلُ يعنى الغارة
وَدَمَا مفعول به كأنه قل: نُبَيْلُ الحبالى دَمَا مخالفتنا ٥

XIII.

٥ ١ تَجَنَّبَ نُؤْمِيرًا وَلَا نُوطِهَا فَإِنْ بِهَا حَامِرًا حَضِرُ

٢ (48a) وَإِنْ رِمَاحَ بَنِي عَامِرٍ يُقَطِّرُونَ مِثْلَ عَلْفِ الْأَخْمَرِ

بنو علم يعنى رقطه. والعلف الدم: والعلف ايضا فى غير هذا الموضع نودة تكون فى الماء تنشب فى
حلف الشارب: والعلف علف البكرة: وكل عَجْبِرِ السُّلُوبِ: سَلِيمِ الْعَلْفِ: وَاَرَادَ هِ مِنَ الْعَلْفِ فَوْضِلَ
الكلام وَأَنْغَمَ: ومثله كثير جاتر ٥

١٠ ٣ هُمُ الْجَابِرُونَ عِظَامَ الْكَيْسِيرِ إِذَا مَا الْكَسَائِرُ لَمْ تُجَبَّرِ

يعنى يُغْنُونَ وَيُعْطُونَ مَنْ أَقْعَدَهُ الذَّهْرُ عَنِ التَّصَرُّفِ: فهو كالكيسير اى المكسور. وقوله * اذا ما الكسائر
لم تُجَبَّرِ * مثل: اى حين لا يُولِى أَحَدٌ أَحَدًا ٥

٤ وَهَمْ يَضْرِبُونَ غَدَاةَ الصَّبَا حِ أَنْفِ الْمُدَجِّجِ دِي الْيَغْفَرِ

غَدَاةُ الصَّبَا اى غداة الغارة لِأَنَّ الْغَارَةَ لَا تَقَعُ إِلَّا فِي وَتِّ الصَّبَا. وَالْمُدَجِّجِ الدَّاخِلِ فِي السِّلَاحِ:
١٥ ومثله الْمُقْنَعُ: وكل عَنَتْرَةٌ

٥ وَمُدَجِّجٌ كِرَّةُ الْكَمَاةِ نَوَالَهُ لَا مُعِينَ قَرَبًا وَلَا مُسْتَسْلِمٌ

وَالْيَغْفَرُ الْبَيْضَةُ سُمِّيَ مِغْفَرًا لِأَنَّهُ يُغْطَى الرَّأْسَ وَالْعُنُقَ: ومنه يقال غَفَرْتُ مَتَاعِي اى جَعَلْتُهُ فِي الْوِعَاءِ:

XIII. *Mutaqarib*; no citations found.

- a) MS مِثْلَ عَلْفِ الْأَخْمَرِ.
- b) MS مِنْ عَلْفِ.
- c) MS يُجَبَّرِ, but correctly in scholion.
- d) Mu'all. 48.
- e) MS أَلَا أَنَّهُ (sic).

٤ م مَنِ النَّاسِ إِلَّا يَعْرِفُونَ هَلِيهِمْ لَنَا فِي جَسِيمِ الْأَمْرِ أَنْ نَتَكْرَمًا
 ٥ وَنَحْنُ الْأَوْلَىٰ فُذْنَا الْحَيَادَ هَلَىٰ الرَّجَا كَمَا لَوَحَ الْقُرْآنُ نَبْعًا وَسَأَسْمَا

الحجيد الأفراس الكريمة الواحد جواد. والنبع والشوخط سواه فما نبتت في الحجيد فهو تبع وما نبتت في السهل فهو شوخط. والسأسم شجر من الأبوس: قال النير بن تولب: (44b) * ٥ [تري] حولها النبع والسأسم*. والوجا أن يتشكى الفرس حافر: والحقا أن يرف الخافر. وقوله: كما لوح أي أن الخيل ضمر كالقيسي في يئسها: فطول الكلام فيه كما قل امرؤ القيس

٥ لها متنننن خطانا كما أكتب على ساعديه النير

أراد بهذا التطويل كساعتى نير بارك ٥

٦ وَنَحْنُ صَبَحْنَا حَىٰ أَسْمَاءَ بِالْقَنَا وَنَحْنُ قَرَحْنَا حَىٰ مُرَّةَ مَاتَمَا
 حَىٰ أَسْمَاءَ يَعْنِي بَنَىٰ قَرَارًا: وَمُرَّةَ ابْنِ عَوْفِ بْنِ سَعْدٍ. وَقَوْلُهُ مَاتَمَا أَيِ جَمَاعَةً: وَالْمَاتَمُ النِّسَاءُ يَجْتَمِعْنَ
 10 فِي سُورٍ أَوْغَمَ: قَالِ الشَّاعِرُ

٥ عَشِيَّةَ قَامَ النَّائِكَاتُ وَشَقَقَتْ خُدُودَ بِيَدِي مَاتَمِ أَيِ مَاتَمِ

٧ بَقَرْنَا الْعَبَالَىٰ مِنْ هُنُوَّةَ بَعْدَمَا خَبَطْنَ بِفَيْفِ الرِّيحِ نَهْدًا وَحَنَعَمَا
 بَقَرْنَا أَيِ شَقَقْنَا: يُقَالُ بَقَرُ بَطْنَهُ وَبَعَجَ بَطْنَهُ بِبَقْرِهِ وَيَبَعَجُهُ بِعَمَىٰ وَاحِدٍ. وَنَهْدٌ وَحْنَمٌ حَيَانٍ ٥

٨ مُجَنَّبَةً تَذُ لَاحَهَا الْفَرْزُ بَعْدَمَا نُبَارِي مَرَاهِيهَا الْوَهِيمِ الْمُقَوْمَا
 15 مُجَنَّبَةً يَعْنِي الْحَيْلُ: وَكَانُوا يَجْتَنُّونَ الْحَيْلَ وَيُرْكَبُونَ الْإِبِلَ لِلْوَقْتِ الَّذِي يَجْتَنُّونَ فِيهَا فِي الْحَرْبِ:

ومثله قول لبيد

٢ يَطْرُدُ الرَّجُ يُبَارِي طَلَّهُ بِأَسِيدِ كَالسَّنَانِ الْمُتَنَحِّلِ

a) من النلس MS.

b) LA XV, 178¹⁷; *Adud* 84¹⁸; MS omits ترى (accidentally in turning the page).

c) I. Q. XIX, 80; Lane 769b.

d) This verse appears to be compounded of parts of two verses of different meanings: see LA XIV, 269³ and ⁴; see also *Adud*, p. 87. Perhaps the confusion is due to error of the copyist.

e) Yaq. IV, 336⁸ has a verse which may come in before v. 8 (or perhaps be a substitute for it): —

وَحْنُ جَلَبْنَا الْحَيْلَ مِنْ بَطْنِ لَابَةِ فَجِئْنَا يُبَارِينَ الْأَعْنَةَ سُهَمَا

f) Diw. XXXIX, 46.

بِرَامٍ رِثْمَانًا إِذَا عَطَفَ. وَالنَّجِيعُ الدَّمُ الطَّرِيُّ الْأَحْمَرُ. وَكِهْدَابٌ أَوْ كِهْدَابِ الثَّوْبِ. وَالذِّمْقَسُ الْقَرْزُ.
وَالْمَسِيرُ الْمُخَطَّطُ: يُقَالُ بَرَدَ مَسِيرًا وَمَسِيرًا أَوْ مُخَطَّطًا ٥

١١ أَقُولُ لِنَفْسٍ لَا «يُجَادُ بِمِثْلِهَا أَتَيْتِي الْمِرَاحَ إِنِّي غَيْرُ مُقْصِرٍ
١٢ (44a) فَلَوْ كَانَ جَمْعًا مِثْلَنَا لَمْ يَبْرُنَا وَلَكِنْ أَتَيْنَا أُسْرَةً ذَاتَ مَفْصِرٍ

٥ لَمْ يَبْرُنَا لَمْ يَسْلُبْنَا وَلَمْ يَغْلِبْنَا. وَأُسْرَةُ الرَّجُلِ رَهْطُهُ الْأَدْتُونَ مِنْهُ ٥

١٣ d أَتَوْنَا بِشَهْرَانِ الْعَرِيضَةِ كُلِّهَا وَأَكْلَبَ طَرًّا فِي «جِيَادِ السَّنُورِ
قَدْ مَرَّ نَسَبُ شَهْرَانٍ قَبْلَ ذَلِكَ. وَطَرًّا كَلًّا. وَالسَّنُورُ الدِّرْعُ: قَالَ ذُو الرِّمَّةِ *٢ إِذَا أَجْنَبَ لِلْحَرْبِ
نَّانِ السَّنُورِ*: وَقَالَ النَّابِغَةُ الْجَعْدِيُّ

تَحَلَّى بِأَرْطَالِ اللَّحْيَيْنِ سُبُوقًا وَنَعَلُو بِهَا يَوْمَ الْإِقَاءِ وَالسَّنُورَا

XII.

١ 10 وَقَدْزْنَا فَأَوَيْنَا بِأَشْرَابِ دَارِهِمْ
٢ وَلَمْ يَكْفِنَا قَوْمٌ مَقَامًا وَلَمْ نَعُدْ بِغَيْرِ الْقَنَا فِي حَشِيَّةٍ أَوْ تَجَرُّمًا
يقول لم يقم أحد مقاماً نقوم فيه نحن. ولم نعد أي لم نستعن بأحد غير القنا ولا h التَّجَانَا إِلَّا
إليها في خوف من عدو أو تخريم أو ذنب في جنابة ٥
٣ وَلَمْ أَرِ قَوْمًا يُرْتَفَعُونَ لِوَاءِهِمْ لِيُغَايِتِنَا فِي النَّجْدِ مِمَّنْ تَكَلَّمَا
15 اللِّوَاءُ لِلْأَمِيرِ مَمْدُودٌ: يُقَالُ أَلْيَيْتُ لِيَوَاءٍ أَيْ عَقَدْتُهُ: وَأَمَّا لِيَوِي الرَّمْلُ فَمَقْصُورٌ: وَيُقَالُ أَلْيَيْتُنَا أَيْ وَقَعْنَا فِي
لِيَوِي الرَّمْلِ. وَالْمَجْدُ الشَّرْفُ وَالْمَاجِدُ الشَّرِيفُ ٥

a) MS تُجَادُ (points perhaps by later hand).

b) So MS; the construction is permissible [الْجَمْعُ جَمْعًا]; Mfqt لَمْ يَكْفِنَا مِثْلَنَا, and cf. ante, No. X, 3.

c) Mfqt لَمْ يُبَالِهِمْ.

d) Mfqt فُجَّأُوا بِفَرَسَانِ الْعَرِيضَةِ.

e) Mfqt لِيَاسٍ.

f) Dh. R., Drw. XXX, 48.

g) MS السَّنُورِ (sic). This verse should belong to the poem at pp. 145—148 of the *Jamharah*, but it is not found there.

XII. *Tawil*; no citations found.

h) MS اللِّجِينَا (l)

a) [فَكَلَّمَهُ هَوْدَةَ فِي مَائِنَةٍ مِنْ بَنِي تَمِيمٍ: فَوَقَّيْبَهُمْ لَهُ: فَأَعْتَقَهُمْ. وَكَانَتْ الصَّفَقَةُ] يَوْمَ فَصَحَّ النَّصَارَى: فَقَالَ الْأَعَشَى

سَأَلْتُ تَمِيمًا بِهِمْ أَيَّامَ صَفَقَتِهِمْ ه لَمَّا أَتَوْهُ أُسَارَى كُلُّهُمْ ه صَرَخَا

وَسَطَ الْمَشْفَرِ ه فِي عَيْطَاءَ مُشْرِقَةً لَا يَسْتَطِيعُونَ ه بَعْدَ الْيَوْمِ ه مُنْتَفَعًا

وَقَالَ لِلْمَلِكِ أَطْلِفْ مِنْهُمْ مَائَةً رِشْلًا مِنَ الْقَبْلِ مَخْفُوضًا وَمَا رَقَا

ه فَفَكَ عَنْ مَائَةٍ مِنْهُمْ ه وَتَأْتَهُمْ قَاصِبِحُوا كُلُّهُمْ عَنْ غَلِّهِ خَلَعَا

بِهِمْ تَقَرَّبَ يَوْمَ الْفَصِيحِ صَاحِبِيَّةَ يَرْجُو الْأَلَةَ بِمَا أَسَدَى وَمَا صَنَعَا

٧ لَعَنَرِي وَمَا عَنَرِي حَلَبِي بِهِتِينَ لَقَدْ شَانَ حُرَّ الرَّجْعِ زَطَعَنَةَ مُسْهِرِ

٨ فَبِئْسَ الْفَتَى إِنْ كُنْتَ أَهْوَرَ عَاقِرًا جَبَانًا فَمَا عُدْرِي لَدَى كَدِّ مَخْضَرِ

٩ وَقَدْ عَلِمُوا آتَى أَكْرُ عَلَيْهِمْ عَشِيَّةَ فَيْفِ الرِّيحِ كَرَّ الْمُدَوِّرِ

الْمُدَوِّرِ الَّذِي يَطُوفُ بِالْأُدْوَارِ وَهُوَ صَنْمٌ: أَرَادَ أَعْيَادًا كَانُوا يَتَّخِذُونَهَا عِنْدَ أَوْتَانِهِمْ يُشْبِهُونَ ذَلِكَ 10

بِالطُّوْفِ. وَالكَرُّ الرَّجُوعُ إِلَى الْقِتَالِ. وَيُقَالُ كَرَّ الْمُدَوِّرِ أَرَادَ عِيدًا تَخْرُجُ إِلَيْهِ الْأَبْكَارُ: قَالَ عُمَرُ

ه أَلَا [بَا] لَيْتَ أَخْوَالِي غَنِيًا لَهُمْ فِي كَدِّ ثَالِثَةِ دَوَارِ

١٠ وَمَا رَمْتُ حَتَّى بَلَ صَدْرِي وَنَحْرِي نَجِيعُ كَهْدَابِ الدِّمَقِيسِ الْمُسَيِّرِ

وَمَا رَمْتُ أَيْ وَمَا بَرِحْتُ: وَيُقَالُ مِنْهُ رَمْتُ أَرِيمٍ: وَيُقَالُ رَامَ يَوْمُ أَيْ طَلَبَ وَرَمَ يَوْمُ أَيْ أَكَلُ وَرَمَمَ

a) This sentence, which had fallen out of our text by *homœoteleuton*, has been restored from Mfqt.

b) Mfqt *إِذْ بَايَعُوهُ*: Tabari I, 987 as text.

c) MS *صَرَخَا*; see Tabari.

d) MS *مِنْ عَيْطَاءَ*; Tab. *فِي غَمْرَاءَ مُظْلَمَةٍ*; Mfqt as text.

e) Mfqt, Tab. *بَعْدَ الضَّرِّ*. f) Mfqt *مُمْتَنَعًا*.

g) Here Mfqt (*q.v.*) inserts an interesting verse not in our text or Tab.

h) Mfqt *commy.* omits the last two vv.; Tabari has them.

i) Tab. *إِسَارَهُمْ*.

j) MS *ضَرْبَةً*; Mfqt, BDur, BA, Bakri, BQut, Yaq, all as text; see the story in the *commy.* to the Mfqt; no other authority supports *ضَرْبَةً*.

k) See fuller scholion and quotation in Mfqt, and *post*, Suppl. No. 8.

l) Mfqt *نَحْرِي وَصَدْرِي*.

يُصَفِّقُ عَلَى مُصَرٍّ: ووَافَقَ نَزْلَكَ جَدْبًا مِنَ الزَّمَانِ: وكتب الى عماله على عذار العرب جميعاً (وهو فصل ما بين العرب والعجم) ان يمتنعوا من الميرة. ففتح جوانبه باب المشقر وأن للعرب في الميرة: فجعل يدخلهم خمسة [خمسنة] وعشرون عشرة من باب السوي على أن يخرجهم من باب جيار في أنفسهم. فلما دخلت قطعة كعب رؤوسهم اى قطعها. فلما طال نك عليهم ويدخل الناس ولا يخرجون بعثوا فنظروا الى الأبواب f [فلذا g] مأخوذ بها ما خلا الباب الذى يدخلون منه. فشد رجل من بنى عبس ضرب السلسلة بسيفه فقطعها: فخرج من كان يليه. وأمر المكعب وهو جوانبه بإغلاق الباب: ثم قتل من بقى في المدينة. وكان كسرى قد وقدم عليه هوزة وأوجهه ولامه وأبسه تاجاً من تيجانه وحللاً من حلله: فزعمت بنو حنيقة أنه كان لا يراه أحد من العجم إلا سجد له لذلك التاج لصوره كسرى الذى كان فيه: فقال الأعشى

10
 من ير هوزة يسجد غير متنب إذا تغمم فوق التاج أو وصعا
 له أكانييل باليافوت وفصلها صواعها لا ترى عيباً ولا طبعاً
 من يلق هوزة أو ينزل بساحتها يكن لهوزة فيما نابه تبعاً
 وكل زوج من الديبلج يلبسه أبو فدامة محبواً بذلك معاً

(43b) فهذا يدلك على التاج والكسوة. وقدم m على جوانبه لينفذ الى البيامة شهيد يوم الصفة

a) So Mfqt: our MS علمه.

b) So Mfqt; our MS apparently عداد.

c) Mfqt بلوى.

d) So MS; Mfqt جبان or حيان (perhaps جنان is intended); جيار means lime-plaster, and may be the designation of a gate. Yaq. II, 169⁷ gives جيار as the name of a place in Bahrain.

The following words, فى أنفسهم, are not in Mfqt: they perhaps mean "among their own people".

e) Mfqt وكنتا.

f) Added from Mfqt.

g) So Mfqt; MS قام.

h) LA II, 291⁸, with يلق for ير; MbdKam. 239¹⁸, with v. 2, as text.

i) Mfqt تعصب.

j) Mfqt زينها.

k) So MS; other texts صواعها.

l) This and the following verse are not in Mfqt commy.

m) So Mfqt; MS عليه.

خَرَابَةٌ اسْتَحْيَا: يقال فلان قد خَرِيَ اذا اسْتَحْيَا يَخْرِي خَرَابَةً: قال ذو الرِّمَّةِ

ه خَرَابَةٌ اُنْرَكَتُهُ عِنْدَ جَوْلَتِهِ مِنْ جَانِبِ الْحَبْلِ مَحْلُوطًا بِهَا الْعَصَبُ

وَحَرِي يَخْرِي خَرِيًا اذا تَبَاعَدَ: وَخَرًا يَخْرُو اذا سَاسَ: قال لَيْبِدٌ: ه *وَآخِرُهَا بِالْبَرِّ لِلَّهِ الْأَجَلُ* ه

ه اَلْسَتَ قَرَى اَرْمَاحَهُمْ فِي شُرْعًا وَاَنْتَ حِصَانٌ مَاجِدُ الْعِرْقِ فَاصْبِرْ

يُخَاطَبُ فِرْسَهُ: يقول: اَنَا صَابِرٌ عَلَى مَا يَرُدُّ عَلَيَّ مِنَ الرِّمَاحِ الْمَشْرَعَةِ تَحْوِي. يقال اشْرَعَتْ الرِّمْحَ قِبَلَهُ ه

اي وَجْهَهُ تَحْوَهُ. وَاَنْتَ حِصَانٌ [اي] قَرَسٌ كَرِيمٌ شَرِيفُ الْعِرْقِ مَا ضَرَبَ فِيهِ d هَجِيْبٌ: فَاصْبِرْ مَعِيَ ه

ه اَرَدْتُ ه لَيْكِنِمَا يَعْلَمُ اللّٰهُ اَنْنِي صَبَرْتُ وَاَخْشَى مِنْهُ يَوْمَ الْمُشَقَّرِ

الْمُشَقَّرُ مَدِيْنَةٌ فِي مَدِيْنَةِ حَجَرَ. وَكَانَتْ بَنُو تَمِيْمٍ وَالْأَفَاةُ مِنَ الْقَبَائِلِ f فِيهَا قَطَعُوا عَلَى لَطِيْمَةَ لِكِسْرَى

جَاءَتْ مِنْ قَيْدِ بِلْدَانَ مِنَ الْبِيْعَمِ: فَلَمَّا صَارَتْ فِي اَرْضِ تَجْدٍ حَقَرَهَا عَوْذَةُ بِنَ عَلِيٍّ الْكَحْفِيُّ. فَعَرَضَتْ

لِهَا بَنُو تَمِيْمٍ بِمَوْضِعٍ يُقَالُ لَهُ نَطْلُجٌ فَأَخَذُوا مِنْهَا سُبُوفًا وَاَبِيَّةً وَمَنَاطِطَ وَجَوْهَرًا وَعِضْرًا. وَكَانَ الزَّبْرِقَانُ 10

فِيئَمْ فَبِو قَوْلُهُ (43a)

اللّٰهُ اَعْطَانِي فَاَنْعَمَ يَوْمَ زَوْمَةَ الْاَعَاجِمِ

فَاَنْعَمِي الْقَرَزْدُقُ اِنْ صَعَصَعَتْ بِنَ نَاجِيَةً جَدَّهُ كَانَ رَأْسَ النَّاسِ فِيهَا فِي قَوْلِهِ:

g وَرَأْسِيسُ يَوْمِ نَطْلُجٍ صَعَصَعَةَ الَّذِي حِينًا يَصْرُ وَكَانَ حِينًا يَنْفَعُ

فَمَضَى الْأَسَاوِرَةَ الَّذِينَ كَانُوا فِيهَا وَهَوْدَةَ مَعَهُمْ فَأَخْبَرُوا كِسْرَى الْخَبَرَ. فَكَتَبَ اِلَى h جَوَانِبَةَ يَأْمُرُهُ اَنْ 15

a) Dh. R., *ba'iyah*, v. 96.

b) This sense of خَرِيَ is not found in the Lexx; مَفْدَتْ فِي الْهَلَاكِ وَقَعَ فِي الْهَلَاكِ LA XVIII, 247¹⁹ وَقَعَ فِي بَلِيَّةٍ وَشَرِّ وَشَهْرَةٍ فَكُلُّ ذَلِكَ وَهَانَ perhaps تَبَاعَدَ is used euphemistically.

c) Labfd XXXIX, 22. d) MS مَجِيْبٌ.

e) Mfdt (Abu 'Ikrimah's text) نَكِي لَا يَعْلَمُ (Ahmad as our text). Al-Kilabi (see commy. Mfdt) read صَبَرْتُ حِفَاظًا يَعْلَمُ اللّٰهُ اَنْنِي اُحَادِرُ يَوْمًا مِثْلَ يَوْمِ الْمُشَقَّرِ.

f) not in Mfdt; seems superfluous. This account of the Day of al-Mushaqqar is identical with that in al-Anbārī's Commentary on the Mfdt; it rests on the authority of al-Ḥirmāzī.

g) Naq. 959¹³.

h) So our MS; Mfdt has جَوَانِبُودَانَ; Agh. XVI, 79²⁵ جَوَارِبُودَارَ; Tabart I, p. 985 از انخروز بن جشنس. Our form perhaps stands for the hypocoristic جَوَانِبِيَّةَ (Nöldeke, *Sasaniden* 92).

وَالْحَابِلُ الْحَبْنُ ۞

۴ ۞ فَيُنَزِّلُ وَمَنْ يَنْزِلُ بِهِ مِثْلُ صَيْفِنَا يَبْتَ عَنِ قَيْ أَصِيَابِهِ غَيْرَ غَائِلِ

XI.

وقال عمر بن الطفيل يوم فَيْفِ الرِّيحِ الذِي أُصِيبَتْ فِيهِ عَيْنُهُ:

۱ لَقَدْ عَلِمْتُ ۞ عَلِيًّا هَوَارِئَ أَنْبِي أَنَا الْفَارِسُ الْكَامِي حَقِيقَةَ جَعْفَرِ

۲ ۞ وَقَدْ عَلِمَ الْمَنْزُوقُ أَنِّي أَكْرَهُ ۞ عَشِيَّةَ فَيْفِ الرِّيحِ كَرَّ الْمَشْهُرِ

المنزوق قرسه. وفيف الريح مكان كانت الوقعة فيه. ه ويروى: * على جمعهم كَرَّ المنيح المشهر. *
والمنيح يعنى القدح الذى يكثُرُ به القُداحُ لئس له غنم ولا عليه غرم: كلما خرج رد حتى يخرج

(42b) آخر القداح ۞

۳ إذا أزر من ر وقع الرماح رجرته ۞ وقلت له أزعج مقبلًا وغير مذبر

10 ۞ أزر عدل ومال الى ناحية أخرى: يقال فلان مزر عن صديقه اى عدل عنه: اى اذا مال عن

الطعن رذته اليه ۞

۴ ۞ وَأَنْبَأْتُهُ أَنَّ الْفِرَارَ حَزَائِيَّةٌ عَلَى الْمَرْءِ مَا لَمْ يُبَلِّ ۞ عُدْرًا فَيَعْدِرِ

a) So BA and Naq. The additional verse in these is as follows: —

وَحَنَعُمْ حَى يُعْدَلُونَ بِمُدْحِمٍ ۞ وَقَدْ حَنُّ إِلَّا مِثْلُ إِحْدَى الْأَقْبَائِلِ

XI. *Tawil*. This celebrated and much quoted poem is No. CVI of the *Mufaḍḍalīyat*; as the citations and various readings are given there, they are not repeated here, except where our text differs from that of al-Mufaḍḍal. For the Day of Faif ar-Riḥ see BATHr, I, 474 ff., and Naq. 469—472.

b) MS عَلِيًّا.

c) MS وَقَدْ.

d) Bakrī 721¹⁷ has our text; Mfqt, BQut. 191, and LA XII, 12⁸, have the alternative reading mentioned in the scholion. Buḥt. Ḥam. 61 reads عَلَيْهِمْ بِفَيْفِ الرِّيحِ كَرَّ الْمُدَوِّرِ by confusion with v. 9 below.

e) In the MS the parts of the scholion have suffered dislocation, but have now been replaced in their proper order.

f) Buḥt. Ḥam. كَرَّ الرِّمَاحِ, apparently a copyist's error.

g) MS غَيْرِ.

h) Mfqt جَهْدًا فَيَعْدِرِ; our reading is al-Athram's.

الكُفَّة الأَشْدَاءِ. وَالْوَعَى ارَادَ الْحَرْبَ. وَالْمَجْرِبُ الذِي لَهُ جَيْبٌ. اى «يُقْتَلُونَ فَيُخْصَبُ بِالذَّمِّ سَرَابِيلُهُمْ
وَفِي الدَّرُوعِ: وَقَالَ أَوْسُ بْنُ حَاجِرٍ

سَرَابِيلُنَا فِي السَّرْوَعِ بَيْضٌ كَانَتْهَا هَاضَا اللُّوبِ هَرَّتْهَا مِنَ الرِّيحِ شَمَالٌ
م وَتَقَضَّتْكُمْ بَكَرٌ قَضَاءٌ وَاجِبًا وَبَنُو فَرَاةَ جُلْنَ حِينَ مَجَالِ

X.

١ جَاوُوا بِشَهْرَانِ d الْعَرِيضَةِ كُلِّهَا e وَأَكْلَبَهَا e مِيلَانِ بَكَرٍ نَبِي وَائِلِ
شَهْرَانِ مِنْ خَتْمِ f وَأَكْلَبُ مِنْ شَهْرَانِ. يَقُولُ g مِيلَانُ بَكَرٍ بْنُ وَائِلٍ فَتَحَنُّ دُونَهُمْ بِأَبِهِ حَو
مِنْ عَشْرَةٍ h

٢ وَسَعَتْ شُيُوعُ الْكَحَى بَيْنَ سُرَيْقَةَ وَبَيْنَ جَنُوبِ الْقَهْرِ مِيدَ الشَّمَائِلِ
الْقَهْرِ جَبَلٌ وَسُرَيْقَةُ مَوْضِعٌ. وَقَوْلُهُ مِيدَ الشَّمَائِلِ اى وَأَمَلُوهَا بِالرَّمْيِ: وَيُقَالُ بَدَأَ يَأْخُذُونَ ذَاتَ الشَّمَالِ h
٣ f فَلَكَوْ كَانَ جَمْعٌ مِثْلُنَا لَمْ يَبْرُنَا وَلَكِنْ أَتَانَا كُلُّ جِنِّ وَحَاوِدِ
قَوْلُهُ لَمْ يَبْرُنَا اى لَمْ يَسْلُبْنَا وَالْبَرُّ السَّلْبُ: قَالَ أَمْرُو الْقَيْسِ

إِنَّا مَا الصَّحِيجُ ابْتَرَّهَا مِنْ نِيَابِهَا تَمِيدُ عَلَيْهِ هَوْنَةٌ غَيْرَ مَجْبَلِ

a) MS يُقْتَلُ.

b) MS هَاضَا اللُّوبِ. This verse is not in Geyer's edn. of Aus; it may perhaps belong to No. XXIX of that collection.

X. *Tawil*. Vv. 1, 4 and 3 of this poem are quoted, with an additional verse, in BATHŪR KSM. I, 475—6, and Naq. 472⁹; for vv. 1 and 3 cf. vv. 13 and 12 of No. XI, *post*.

c) BA, Naq. أَتُونَا; cf. XI, 13.

d) MS الْعَرِيضَةُ here, but as text in XI, 13, and so BA, Naq.

e) MS مِيلَانُ; Naq. مِيلَانِ, BA مِثْلِ; the scholion shows that the commentator read the second.

f) According to Wüst., Tab. 9, Aklub is not a branch of Shahrān, but a brother's son.

g) MS وَأَمَلُوهَا وَالرَّمْيِ.

h) BA and Naq. أَصَادِلُ لَوْ كَانَ الْبِدَادُ لَفُوتِلُوا (BA false reading لَفُوتِلُوا); see LA IV, 457. For another verse in which جِنٌّ and حَاوِدٌ are collocated see LA XIII, 210⁶. i) *Dirw.* LII, 16.

11 وَلَقَدْ لَعِنْتَ بِخَيْلِنَا ۖ فَكَرِهْتَهَا ۖ وَصَدَدْتَ عَنْ حَيْشُومِهَا الْمُسْتَكْلِبِ
 (41b) حَيْشُومُهَا أَنْفُهَا وَالْمَعِ الْخَيْشِيمُ: وَحَيْشُومٌ كَذَا شَيْءٌ مَا تَقَدَّمَ مِنْهُ: فَأَرَادَ: لَعِنْتَ أَوَائِلَ الْخَيْلِ
 قَوْلَيْتَ عَنْهَا وَفَرَّتْ ۖ

12 فَبَيْى فِرَارَةً قَدْ عَلَوْنَ بِكَلْكَلِ ۖ وَالْحَيَّ أَشْجَعَ قَدْ رَمَيْنَ بِمَنْكِبِ
 ۖ الكلكل الصدر وهو معظم القوم: أى ألقوا عليهم أُنْقَالَهُم. وَالْمَنْكِبِ أَرَادَ نَاحِيَةَ مِنَ التَّوَاحِي ۖ
 13 غَادَرُونَ مِنْهُمْ تِسْعَةَ بِي مَعْرِكِ ۖ وَثَلَاثَةَ قَرْنَهُمْ بِي الْمِشْعَبِ
 غَادَرُونَ تَرَكْنَ وَخَلْفَنَ. فِي مَعْرِكِ فِي مَوْضِعِ اعْتِرَافِهِ وَهُوَ الْأَرْحَامُ يَعْنِي مَوْضِعَ الْقِتَالِ: فَتَلَاوُا هُنَاكَ
 بَعْدَ ثَلَاثَةِ أُسْرُوا فَفَرَرُوا فِي حَبَلٍ. وَالْمِشْعَبُ الْمَوْتِ الَّتِي تَشْعَبُهُ: وَاسْمُ الْمَوْتِ شُعُوبٌ بِلَا الْفِ وَوَلَامٌ
 وَلَا صَرْفٌ: كَأَنَّهُ قَالُوا شُدُّوا فِي حَبَلٍ فَاسْلُبُوا إِلَى الْمَوْتِ ۖ

IX.

10 1 تَرَعَى فِرَارَةً بِي مَقَرِّ بِلَادِهَا ۖ وَتَهِيمٌ بَيْنَ شَقَائِي وَرِمَالِ
 يَقُولُ فِرَارَةً لَيْسَ لَهَا أَنْبَعَاتٌ وَلَا عِزٌّ فَيَسْرَحُ مَالُهَا فِي الْمَرَاعِي لِقَلَّتِهَا وَضَعْفُهَا: فَهِيَ تَرَعَى دَبَارَهَا خَوْفًا
 مِنَ الْغَارَةِ إِذَا انْتَشَرَتْ فِي الْمَرَعَى. وَالشَّقَائِفُ جَمْعُ شَقِيْقَةٍ مِنَ الرَّمْلِ قَطْعٌ غِلَاطٌ بَيْنَ جَبَلَيْنِ رَمْلٍ ۖ
 2 يُغَطُّونَ حُرْجَهُمْ بِغَيْرِ هَوَادَةٍ ۖ وَالذَّهْرُ ذُو غَيْرٍ وَذُو بَلْبَالِ
 الْحُرْجُ الْخُرْجُ: أَيْ لَيْسُوا بِالْعِزَّةِ وَلَا لَهُمْ قَبْضٌ وَلَا بَسْطٌ فِي الْأُمُورِ: أَيْ ۖ أَلْيَاءُ يُسَامُونَ الضَّيْمَ
 15 قَبْقَبْلُونَهُ. وَالْهَوَادَةُ الْمُحَابَلَةُ: يُقَالُ لَيْسَ بَيْنَ الْبَرِّ ۖ وَبَيْنَ الْحَرِّ هَوَادَةٌ أَيْ مُحَابَلَةٌ. وَالْبَلْبَالُ الْغُمُومُ وَالْهَمُومُ
 وَالْجَمْعُ الْبَلْبَالُ: قَالُوا ذُو الرَّمَّةِ (42a)

ۖ لَعَلَّ أَحْدَارَ الدَّمْعِ يُغِيبُ رَاحَةَ ۖ مِنَ الْوَجْدِ أَوْ يَشْفِي نَجِيَّ الْبَلْبَالِ
 3 نَحْنُ الْكَمَاءُ لِيذِي الْوَعَى بِي هَوْلِهِ ۖ وَالْخَاصِمُونَ مُكَوَّبَ السِّرْبَالِ

a) MS وَكَرِهْتَهَا.

b) Notice الْمَوْتِ treated as fem. because of the neighbourhood of the equivalent شُعُوبٌ.

IX. *Kamil*: no citations found.

c) MS وَوَلَامٌ أَحَدٌ وَهَوَادَةٌ

d) Dh. R., Drw. LXVI, 2; MbdKam. 52¹⁶.

٨ وَشَفَيْتُ نَفْسِي مِنْ فَرَارَةٍ إِنَّهُمْ أَهْلُ الْفَعَالِ وَأَهْلُ عَيْرٍ «أَغْلَبِ
 الْأَغْلَبِ الْغَلِيظِ الضَّخْمُ: ويقال أُسِدُّ أَعْْلَبُ إِذَا كَانَ غَلِيظَ الرَّقَبَةِ وَأُسْدُ غُلْبٌ وَرَجُلٌ أَغْلَبٌ وَامْرَأَةٌ غَلْبَاءُ:
 وَرَجُلٌ أَرْقَبٌ وَامْرَأَةٌ رَقْبَاءُ وَفَوْمٌ رُقْبٌ مِثْلُ أَغْلَبِ: وَمِنْهُ قَوْلُ أَحْمَشَى بْنِ قَيْسٍ فِي صِفَةِ الرَّمِيحِ: *b* *وَأَرْقَبَ
 مُطْرِدٌ كَالشَّطْنِ * وَالشَّطْنُ الْحَبْلُ وَجَمْعُهُ أَشْطَانٌ ٥

٩ وَلَقَدْ فَخَّرْتَ بِبَاطِلٍ عَدَدَتَهُ فَإِذَا أَتَيْتَ بُيُوتَ قَوْمِكَ فَاحْسِبِ
 لِي أَنْتَ تَفَخَّرَ بِمَا لَا أَصْلَ لَهُ لِأَنَّكَ مُلْصَقٌ لَسْتِ مِنْ قَلْبِ الْقَوْمِ وَلَا مِنْ سَرَوَاتِهِمْ: فَلِذَا فَخَّرْتَ عِنْدَهُمْ
 بِمَا يُفْتَخَرُ بِهِ فِي الْمَوَاضِعِ الَّتِي يَغِيبُ عَنْهَا قَوْمُكَ رَدُّوا عَلَيْكَ وَلَمْ يَقْبَلُوا مِنْكَ ٥

١٠ فَلَتُخْبِرَنَّكَ فَايِدُ عَنْ شَجْوِهَا حَدِيلٌ مَدَامِغَهَا يَدْمَعُ سَيْكِبِ
 الْحَدِيلُ سُقُوطُ الشَّعْرِ مِنْ جَفْنِ الْعَيْنِ مِنَ الْبُكَاءِ: يُقَالُ قَدْ حَدَيْتَ عَيْنَهُ تَحْدُلُ حَدَلًا: وَمِنْهُ قَوْلُ
 مُعَقَّرِ بْنِ جِعَارِ الْبَارِقِيِّ ٥

10

وَدُبِّيَانِيَّةٍ وَصَنَّتْ بِنَيْبِهَا وَمَأْفَى تَمَعِيَا حَدِيلٌ نَطُوفُ
 نَطُوفٌ أَيْ يَقْطُرُ: وَقَالَ الْعَجَّاجُ *e* *وَالشَّوْفُ شَلَجٌ لِلْعُيُونِ الْحَدِيلِ *. وَالشَّجْوُ الْعَزْنُ وَرَجُلٌ شَجِي أَيْ
 حَرِيْبٌ: وَمِنْهُ الْمَثَلُ *f* وَيَدُّ لِلشَّجِيِّ مِنَ الْخَلِيَّةِ: يُشَدِّدَانِ يَأْءَا الْجَمِيعِ: وَرُبَّمَا خُفِّتْ بِأَيْ الشَّجِيِّ
 وَتُقَلَّتْ بِأَيْ الْخَلِيَّةِ فَيُقَالُ: وَيَدُّ لِلشَّجِيِّ مِنَ الْخَلِيَّةِ ٥

a) MS أَغْلَبُ with *iqwā'*, undoubtedly a blunder.

b) So MS: we should however read مُطْرِدًا, as the nouns are in the accusative; the complete verse (Escorial MS, fol. 17b) is —
 وَذَا قَبِيَّةٍ خَامِصًا كَلْبُهُ وَأَجْرَدًا مُطْرِدًا كَالشَّطْنِ
 أَجْرَدٌ for أَجْرَدٌ is said by Tha'lab to be Abu 'Ubaidah's reading.

c) MS يَسْكِبِ; Prof. Nöldeke prefers يَسْكُبُ (neut.) or يُسْكَبُ, with *iqwā'*.

d) The name (or nickname) of this poet's father (or grandfather) is variously given. The poet's name was سَفِيَانُ بْنُ أَوْسٍ (Agh. X, 47²³); he was called الْمُعَقَّرِ on account of a verse made by him. His grandfather is called حَمَادٌ in Agh. X, 37⁸, جَمَارٌ in Agh. X, 46²⁷, and (father) حِمَارٌ in LA XIII, 158¹⁰. This verse is cited at the last mentioned place as follows: —

فَأَخْلَفْنَا مَوَدَّتَهَا فَنَاطَطُتْ وَمَأْفَى عَيْنِهَا حَدِيلٌ نَطُوفُ

(Our MS, corruptly, وَدُبِّيَانِيَّةٍ وَصَنَّتْ, وما في).

e) Drw. 'Ajj. XXIX, 2; LA XIII, 157¹⁶.

f) MS in both places وَيَدُّ الشَّجِيِّ; see LA XIX, 150²⁶.

الأيام التي لا زوج لها قد مات عنها زوجها: يصفهم بالخمول والضعف: أي ليس فيهم مرغّب لأنهم نبط
والصريح لا يتزوج إلتيم ٥

٤ أفرحت أن غدر الزمان بفارس قلم الكلاب وكنت غير مغلب
القلج صغرة تعلق الأسنان: يقال رجل أقلج وامرأة قلحاء وقوم قُلج: ونصب قُلج على السب والشتم:
٥ ويجوز أن يكون نداء مضافاً ٥ (40b)

٥ يَا مَرْ قَدْ كَلَبَ الزَّمَانُ عَلَيْكُمْ وَنَكَاتُ قَرَحَتِكُمْ وَلَمَّا أَنْكَبِ
كَلَبَ الزمان أي اشتد وأظهر تغييراً وعبوساً: ومنه كَلَبَ كَلَبٌ وقد كَلَبَ عَلَى فلانٍ أي صرى. وقوله
نَكَاتُ قَرَحَتِكُمْ مَثَلٌ: ويقال نَكَاتُ الفرحة أي قَشَرَتْ عنها الجلبنة التي تعلقها هَلْبَرٌ. وقوله لَمَّا أَنْكَبِ
أي لم يَغْضُ مَيِّى ولا لِحِقَتِي نَكَبَةٌ: ويقال رجل أَنْكَبَ وامرأة نَكَبَاءُ إذا كان بهما مَيِّلاً وقوم نَكَبٌ:
١٥ ومنه قول الأخطل: ه كَالْقَيْمِ النُّكْبِ ٥

٦ وَتَرَكْتُ جَمْعَهُمْ بِلَابَةِ صَرْغِدٍ جَزَرَ السَّبَاعِ وَكَلَّ نَسْرُ أَهْدَبِ
قوله بِلَابَةِ صَرْغِدٍ [صرغد] موضع. واللابية الحرة وجمعها لَابٌ: ويقال للحرّة لُوبَةٌ وجمعها لُوبٌ: قال
الشاعر: * بَيْنَ الْأَبَاطِحِ فَالْحَرَوَاهِ فَالْأَلُوبِ * وَصَرْغِدٌ يَقَالُ إِنَّهُ بَلَدٌ. وَجَزَرَ السَّبَاعِ لَحْمٌ لَهَا كَمَا يُجَزَّرُ
الْبَعِيرُ. وَالنَّسْرُ الرَّخْمُ وَجَمْعُهُ النُّسُورُ: ومنه نُسُورُ لُقْمَانَ بْنِ عَادٍ: أُعْطِيَ عُمَرُ سَبْعَةَ أُنْسُرٍ فَسَمَى السَّبَاعُ
١٥ ه لَبْدًا: ومنه قول النابغة: * أَخْتِي عَلَى الْقَوْمِ مَا أَخْتِي عَلَى لَبْدٍ * : وَه قِصَّةٌ طَوِيلَةٌ. وَالْأَهْدَبُ الطَوِيلُ
الرَّيْبِيُّ وَهُوَ بِمَنْزِلَةِ هُدْبِ الثَّوْبِ وَهُوَ حَاشِيَةُ الثَّوْبِ ٥

٧ وَلَقَدْ أَبْلَتُ الْكَيْلَ فِي عَرَصَاتِكُمْ وَسَطَ الدِّيَارِ بِكُلِّ حِرْقٍ مِتْحَرِبِ
قوله أَبْلَتُ الْكَيْلَ فِي عَرَصَاتِكُمْ أي قَدَّنتُهَا إِلَيْكُمْ حَتَّى دَاسَتْ دِيارَكُمْ وَبَلَّتْ فِيهَا. وَكُلُّ جَوْبَةٍ مُنْبَقِطَةٍ
فَهِى عَرَصَةٌ وَالْمَعِ عَرِاصٌ: وَالْعَرِصُ يَفْتَحُ الْعَيْنَ وَالرَّاءُ النِّشَاطُ: يَقَالُ عَرِصٌ يَعْرِصُ عَرِصًا إِذَا نَشِطَ.
٢٥ وَالْحِرْفُ (41a) بَكْسَرُ الحاءِ الَّذِي يَتَخَرَّفُ بِالْمَعْرُوفِ: وَالْحِرْفُ بفتح الحاءِ الفَلَاةُ الواسِعَةُ الَّتِي تَنْحَرِفُ فِيهَا
الرِّياحُ وَجَمْعُهُ حُرُوفٌ. وَالْمِتْحَرِبُ صَاحِبُ حَرْبٍ ٥

a) MS نَلْبَرُو. b) Diw. p. 17, v. 2. c) See a similar verse by al-Jumaih, Mfqt. IV, 10 (p. 29).

d) This anomalous form is also found in LA IV, 390¹⁸. e) Nab. Mu'all. 6 (with *ov. ll.*).

f) MS حَاسَتْ; cf. ante, No. V, 1.

١٠ وَعَبْدُ اللَّهِ غُرُوبَرٌ وَابْنُ بَشِيرٍ وَعَتَّابٌ وَمَرَّةٌ وَالْوَلِيدُ

١١ لَقِينَاهُمْ بِبَيْضِ مَرْهَفَاتٍ نَقَتْلُهُمْ بِهَا حَتَّى أُبِيدُوا

البیض السیوف جمع أبيض: ومنه قول الشاعر: * وَأَبْيَضَ بَاتِرٍ ذَكَرَ حُسَامٍ * أُبِيدُوا اى اَهْلَكُوا يقال بَدَّ بَيِّدًا بَيِّدًا وَبُيُودًا وَبَالِدًا الْهَالِكُ ۞

١٢ وَأَرْدَفْنَا بِسَاءِهِمْ وَجِئْنَا وَقَدْ دَمِيَتْ مِنْ ^a الْخُمْشِ الْخُدُودُ

اى صَرَغْنَاهُمْ فَتَكَدَحَتْ خُدُودُهُمْ. وَيُرْوَى: مِنَ الْجَيْسِ الْخُدُودُ: الْجَيْسُ الْحَبَابُ الْهُيُوبُ ۞

VIII.

١ (40a) إِنِّي إِذَا أَنْتَرْتُ أَمْرَةً أَمَكْمُ مِمَّنْ يُقَالُ لَهُ تَسَرَّبَلٌ فَارَكَبِ

اى اِذَا نَدَيْتُمْ لِلْقَطِ أَمْرَةَ النَوِي: وَهِيَ أَنْ تَصَرَ النَاقَةَ حَتَّى لَا يَشْرَبَ الْقَمِيْلُ وَلَا يَحْلِبُهَا الرَّاعِي

لِيُحْلِلَ الْقَوْمَ بِاللَبَنِ وَقَلَّتْ الشَّيْءُ عِنْدَهُمْ: وَالوَاحِدُ الصِّرَارُ وَهُوَ أَيْضًا مَصْدَرٌ: يُقَالُ صَرَّ صَرًّا وَصِرَارًا.

يَقُولُ: أَنَا مِمَّنْ يُدْعَى لِلْحَرْبِ وَلِقَاءِ الْأَبْطَالِ وَالرُّكُوبِ لِحِفْظِ الْحَقِيْقَةِ: وَأَنْتُمْ رُعَاءٌ لَا غِنَاءَ عِنْدَكُمْ 10 وَلَا كِفَايَةَ ۞

٢ لَا صَيْرَ قَدْ حَكَّتْ بِمَرَّةٍ بَرَكَهَا وَتَرَكْنَ أَشْجَعٌ مِثْلَ خُشْبِ الْأَنْبَابِ

حَكَّتْ اراد الحَرَبَ فَاصْطَرَّهَا وَلَمْ يَأْتِ لَهَا بِذِكْرٍ. وَقَوْلُهُ بِرَكَهَا اى صَدَّرَهَا: كَأَنَّهَا أَلَمَّتْ بِهِ وَنَزَلَتْ عَلَيْهِ:

وَالْبِرْكَةُ وَالْبِرْكُ الصَّدْرُ: وَكَانَ زِيَادٌ أَشْعَثَ بِرَكًا: وَأَمَّا اراد بِالْبِرْكِ الثِقَلُ: كَمَا يُقَالُ: أَلْقَى عَلَيْهِ كَلْكَلَهُ:

وَهُوَ مَثَلٌ. وَمَرَّةٌ هُوَ ابْنُ عَوْفِ بْنِ سَعْدِ بْنِ زُبَيَانَ: وَأَشْجَعٌ ابْنُ رَيْثِ بْنِ غَطَفَانَ. وَتَرَكْنَ يَعْنِي 15

لِلْجَيْلِ. وَالْأَنْبَابُ شَجَرٌ الْوَاحِدَةُ أَنْبَابَةٌ: كَأَنَّهُ قَالَ: فَتَلَّنُهُ لَا حَرَآكَ بِهِ كَالْخُشْبِ: اى مُلْقَى مَقْتُولٍ ۞

٣ لَا يَخْطُبُونَ إِلَى الْكِرَامِ بَنَاتِهِمْ وَتَشِيْبُ أَيْمُهُمْ وَلَمَّا تُخْطَبِ

a) MS sic; see scholion.

VIII. *Kamil*. This poem, of which v. 2 is cited in the commy. to v. 1 of No. V of the *Mufaqqaluyat* (ed. Lyall, p. 33), appears to have been composed in reply to the songs of triumph of Fazarah and other branches of Ghaṭafān after the disaster suffered by 'Amir on the Day of ar-Raqam: see the *Mfqt*, l. c., and LA I, 306¹⁸. See *post*, No. XXIX, for another poem on the same occasion. See also *Frag. 2* in Supplement for other vv. which may belong to this poem.

b) See note above; for a similar phrase see LA I, 227²³ (Kumait).

c) See *Frag. 2*, v. 3.

م ٤ وَعَبْدُ الْقَيْسِ بِالْمَرْدَاءِ لَأَنْتَ صَبَاحًا مِثْلَ مَا لَقَيْتَ قُرُونُ
عبد القيس ابن أفضى بن نعيمى بن جديلة بن أسد. والمرداء أرض بهاجر. وبنو لجيم حليفة
وعجل: ه [وهو] ابن صعب بن علي ٥

ه صَبَحْنَاهُمْ بِكُلِّ أَقْبَ نَهْدٍ وَمُطَرِدٍ لَهْ يَقْدُ الْكَعْبِدُ
٥ أَقْبُ فَرَسٌ ضَامِرٌ وَالْقَبْبُ الضُّورُ: يقال فرسٌ أقبٌ وفرسٌ قباءٌ وخيلٌ قُبٌّ. والنهد الضخم المشرف.
والمطرد الرمح يطرد في اختراجه ٥

٤ وَأَبْيَضَ يَخْطِفُ الْقَصْرَاتِ حَصْبٍ رَمِيحِي الْكَدَى رَيْبَهُ غُمُودُ
يَخْطِفُ يَسْتَلِبُ يقال خَطَفَهُ يَخْطِفُهُ خَطْفًا وَالْحَاطِفُ السَّالِبُ: قال عدى بن زيد
ع خَطَفْتُهُ مَنِيَّةً فَتَرَعَى وَلَقَدْ كَانَ يَأْمُلُ التَّعْبِيرَا
10 والقصرات جمع قصرة وفي أصل العنق. والعصب القاطع (39b) والغمود جمع غمد: أى أنه سيف
مضون لا مبتدل فهو في غمده صقيل إلى وقت الحاجة إليه ٥

٧ وَكَلِي طِيطِرَةٌ خَفِي حَشَاهَا مُلْمَلَمَةٌ تَلَايِيهَا بَعِيدُ
الطيطرة الفرس الوثابة والطر الوثب والطير الوثاب. وخفي حشاها ترعد من الحدة. ومللمة مجتمعة
الخلف ملروزة. وقوله تلايها بعيد أى إنراها بعيد أى لا تلحف في السبف والعدو ٥
٨ لَقِينَا جَمْعَهُمْ صُبْحًا فَكَانُوا كَمِثْلِ الضَّانِ عَادَاهُنَّ سِيدُ
15 السيد الذئب ولا جمع له من هذا اللفظ. وعاداهن من العدو أى نفروا وتشردوا كالضان الذى عات
فيهن الذئب ٥

٩ فَعُودِرَ مِنْهُمْ عَمْرُورٌ وَعَمْرُورٌ وَأَسُودُ وَالْكَمَاءُ بِهَا شُهُودُ
هُؤْلَاءُ قَوْمٌ قَتَلَهُمْ. وَعُودِرَ تُرِكَ فِي الْمَعْرَكَةِ لِأَنَّهُ مَقْتُولٌ. والكماء الأبطال الواحد كمي. وقوله والكماء بها
20 شهود: أى لى بما أقول من قتل هؤلاء القوم تبياناً وقوم حصروا هذه الوقعة ٥

a) Bakri 529⁴ has vv. 4 and 5 as text. المرداء appears in Frag. 22, 4 as المردات.

b) The MS has صعب بن صعب; see Wüst. Tab. B for the necessity of the correction.

c) See Naqr. p. 468, with v. l. وَحَمْرِي الْمَلِكِ يَأْمُلُ; the reference is to King Shapur. Other verses of the same poem in Buht Ham. p. 147, and in many other places.

رَخْنْتُ مَتَاعِي أَي أَصْلَحْتُهُ: وَأَرْتَثُ فُلَانٌ أَي تَجَا جَرِيحًا: هـ وَالْمُرْتَةُ لَبَنٌ يُنْصَبُ عَلَيْهِ مَاءٌ أَوْ حَارٌّ
 عَلَى بَارِنٍ: وَمِنْهُ قَوْلُ الشَّاعِرِ وَهُوَ بَعْضُ غُلَمَانِ الْعَرَبِ
 إِذَا شَرِبْتُ خِلْتَنِي صَبُونًا مُرْتَةً تَتْرَكُنِي حَبِيبًا
 فَالْصَّبُوتُ الْأَسَدُ. وَالْحَبْلُ الْعَهْدُ هـ

VII.

- ٥ أَلَا طَرَقْتَكِ مِنْ حَبْتِ كَنُودٍ فَكَيْدٌ فَعَلْتِ وَأَلْتِ لَا قَعُودٌ
 الطَّرُوقُ لَا يَكُونُ إِلَّا بِالْبَيْدِ: يُقَالُ طَرَقَنِي فُلَانٌ أَي أَتَانِي لَيْلًا (39a) الطَّرِيقُ الْفَاعِلُ وَالْمَطْرُوقُ الْمَفْعُولُ
 بِهِ: وَقَالَ أُمَيَّةٌ بِنُ أَبِي الصَّلْتِ
 هـ كَأَنِّي أَنَا الْمَطْرُوقُ دُونَكَ بِالَّذِي طَرِقْتَ بِهِ دُونِي وَعَيْنِي تَهْمَلُ
 وَأَصْلُ الطَّرِيقِ الضَّرْبُ وَالْمِطْرَقَةُ الْعَصَا. وَكُنُودٌ اسْمُ امْرَأَةٍ. وَقَوْلُهُ فَعَلْتِ أَي أَمْضَتِ الْهَاجِرَانَ وَلَمْ تَتَلَبَّثْ.
 10 وَقَدْ أَلْتِ حَلَقَتٌ مِنَ الْأَلْيَةِ: يُقَالُ آلَى فُلَانٌ يُؤَلِّي لِإِبِلِهِ إِذَا أَقْسَمَ: قَالَ الْأَعَشَى
 هـ فَكَلَيْتِ لَا أُرْثِي لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ وَجَا حَتَّى تَلْقَانِي مَحْمَدًا
 صَلَّى اللَّهُ عَلَيْهِ: يُخَاطَبُ نَاقَتَهُ يَقُولُ: إِذَا شَكَّتِ الْكَلَالَ وَالْفُتُورَ لَمْ أَرَفْ لَهَا حَتَّى تُؤَدِّيَنِي إِلَى النَّبِيِّ صَلَّى
 اللَّهُ عَلَيْهِ. وَالْكَلالُ وَالْكَلالَةُ وَاحِدٌ وَهُوَ الضَّجْرُ وَالْإِعْيَاءُ مِنْ سَبَرٍ أَوْ عَمَلٍ هـ
 ٢ كَأَنَّكَ لَمْ تَرَيْنَا يَوْمَ غَوْلٍ وَلَمْ يُخْبِرِكِ بِالْخَبْرِ الْجُنُودُ
 ٣ بِمَا لَاقَتْ سَرَاةً بَنِي لُجَيْمٍ هـ تَعَصُّ سَرَاتِهِمْ فِينَا الْقِيُودُ
 15

a) Perhaps this word may be the origin of the modern "mereesy" of Doughty (*Arabia Deserta*).

VII. *Wafir*. Vv. 1, 4 and 5 cited elsewhere.

b) *Yaq.* II, 139¹⁹ reads جَوِبٌ; as حَبْتٌ appears, from Bakrī 305, to be in the lands of Kalb, far distant from those of 'Āmir, *Yaq.*'s reading seems more probable.

c) See *Ham.* 355⁸, *Agh.* III, 191⁴; Schulthess, *Umayyah*, No. VIII, 3, where إِذَا misprinted for أَنَا.

d) See al-A'ḥḥ's poem in *Morg. Forschungen* (1875), p. 253, verse 12, where Thorbecke reads حَفَا and تَزُورَ; other readings and citations are mentioned there.

e) MS تَعَصُّ.

الطريقة التي على متني الحمار: وناقنة جَدُودٌ وَأَتَانٌ جَدُودٌ إِذَا انْقَطَعَ لَبْنُهَا وَلِجَمْعِ الْجِدَادِ: قال

الشماع: هـ الْجِدَادُ الْغَوَارِزُ: وَأَيَّامُ الْجِدَادِ أَيَّامُ الصِّرَامِ لِصَارِمِ النَّخْلِ: وامرأة جَدَاءٌ لَا تُدَوِّي لَهَا

٩ إِذَا سَنَةً عَزَّتْ وَطَالَ طَوَّالُهَا وَأَقْحَطَ عَنْهَا الْقَطْرُ وَأَصْفَرَ هَوْدَهَا

عَزَّتْ غَلَبَتْ: ومنه: مَنْ عَزَّ بَرٌّ: أَي مَن غَلَبَ سَلَبَ: ويقال أصَابَتْهُمْ (38b) سَنَةٌ أَيْ جَدْبٌ وَقَحْطٌ:

٥ وَبَنُو فُلَانٍ قَدْ أَسْنَعُوا وَمُؤَسِّنُونَ وَأَجْدَبُوا وَقَحِطُوا بِمَعْنَى. ويقال طَالَ طَوَّالُهُ وَطَوَّالُهُ وَطَوَّالُهُ: قال

القطامي: ٥ وَوَيْلٌ طَالَتْ بِكَ الطَّيْلُ ٥

٧ وَجَدْنَا كِرَامًا لَا يُعَكَّرُونَ فَيُفَنَّا إِذَا جَفَّ فَوْقَ الْمَنَزِلَاتِ جَلِيدُهَا

الجليد والصقيع c والحبيت (sic) بمعنى واحد ٥

٨ وَقَدْ أَصْبَحَتْ عِزِّي الْفِدَاةَ تَلُومُنِي عَلَى غَيْرِ ذَنْبٍ هَجَرُهَا وَصُدَّوْهَا

١٥ عِزُّ الرَّجُلِ امْرَأَتُهُ: ويقال قَدِ عَرَسَ خُلْفَ الرَّجُلِ إِذَا سَاءَ: وَرُبَّمَا سَمِيَ اللَّبْوَةُ هـ أَنْتَى السَّبْعِ عِرْسًا:

ويقال أَعْرَسَ الرَّجُلُ بِأَهْلِهِ يُعْرِسُ إِعْرَاسًا: وَعَرَسَ الْقَوْمُ إِذَا تَسَفَّرُوا لِتَرْوِيحٍ وَلِلنَّوْمَةِ الْخَفِيفَةِ

ثُمَّ يَرْتَحِلُونَ ٥

٩ [فَأَبَى إِذَا مَا قُلْتُ قَوْلِي فَاثْقَصِي أَتَنِي بِأُخْرَى خُطَّةً لَا أُرِيدُهَا

خُطَّةً أَيْ حَالَةً أُخْرَى: وَتَكُونُ الْخُطَّةُ الْأَمْرُ: يقال: أَقْدَمَ فُلَانٌ عَلَى خُطَّةٍ عَظِيمَةٍ أَيْ عَلَى أَمْرٍ عَظِيمٍ:

١٥ وَالْخُطَّةُ هِيَ الْفَاعِلَةُ ٥

١٥ فَلَا خَيْرَ فِي وَدٍ إِذَا رَتَّ حَبْلُهُ وَخَيْرُ جِبَالِ الْوَأَصِلِينَ جَدِيدُهَا

رَتَّ الْحَبْلُ أَيْ أَخْلَفَ: وَمِنْهُ حَالُهُ حَالٌ رَثَّةٌ أَيْ خَلَقَةٌ: وَالرَّتُّ الْأَصْلَاحُ فِي غَيْرِ هَذَا الْمَوْضِعِ: ويقال

a) Diwan p. 437; Jamharah p. 154.

b) Diwan, I, 1.

c) The third word for hoar-frost is ضَرِيْبٌ; the word in our MS. is not in the Lexx, and may possibly stand for ضريب, or perhaps for جَلِيْت, a bye-form of جَلِيد (LA II, 325¹³); جَلِيْت is also, in LA II, 329⁹, said to have the same meaning in the dialect of Tayyi'. d) MS الأنتى.

e) Corrected by a later hand to السَّفَرِ.

f) Beginning of line broken: may be وَرَأَى.

g) The Lexx. do not give this sense, and it is not in the *Aqdat*.

١٠ بِحَيَانٍ غَدَتِ بِجَمْعٍ عَرِيْرٍ وَأَصَابَتْ غَدَاتَهَا فَأَصْرَتْ

VI.

١ لَقَدْ تَعَلَّمُ الْخَيْلُ الْمُهَيَّرَةَ أَنْنَا إِذَا ابْتَدَرَ النَّاسُ الْفَعَالَ أُسْوَدَهَا

يعنى أَجْحَبَ الْخَيْلِ: ويقال سَيَّتِ الْخَيْلُ خَيْلًا لِخَيْلَاتِهَا ٥

٢ عَلَى رَبِيذٍ يَزْدَادُ جَوْدًا إِذَا جَرَى وَقَدْ قَلِقَتْ تَحْتَ الشَّرُوحِ لُبُودَهَا

رَبِيذٌ سَرِيْعٌ: قَالَ عَنَتْرَةَ

٥ رَبِيذٌ يَدَاهُ بِالْفِدَاحِ إِذَا شَتَا هَتَاكَ غَايَتِ التِّجَارِ مُلُومٍ (38a)

وَالجَوْدُ هَاهُنَا الْجَرِيُّ: يَقَالُ جَاءَتِ السَّمَاءُ بِالمَطَرِ تَجُودٌ جَوْدًا. وَانَّمَا قَلِقَتْ لُبُودَهَا أَيْ مَاجَتْ لِأَنَّهَا تَضُرُّ فِي العَرْوِ وَالرَّبِّ فَيَقْلَفُ لُبُودَهَا وَصِفَارُهَا ٥

٣ وَقَدْ هَضِبَتْ بِالمَاءِ حَتَّى كَانَمَا تَشَبَّهُ كُفَّتِ الْخَيْلُ مِنْهُنَّ سُودَهَا

الماء إراد العرق: وَذَلِكَ أَنْ عَرَفَ لِالجَيْدِ إِذَا جَفَّ ٥ أُسْوَدَ ٥

٤ وَنَحْنُ نَفِينَا مَدْحَجًا عَنِ بِلَادِهَا نُقْتَلُ حَتَّى عَادَ فَلَا شَدِيدَهَا

مَدْحَجٌ فِي البَيْتِ: وَيَقَالُ إِنَّمَا سَمِيَتْ مَدْحَجًا لِأَنَّ أُمَّهُمْ وَكَذَلِكَ عَلَى أَكْمَةٍ يَقَالُ لَهَا مَدْحَجٌ فَسُمُوا بِاسْمِ تِلْكَ الأَكْمَةِ. وَالقُدُّ المُنْهَرَمُونَ: يَقَالُ قَوْمٌ فَلَّ يَفْتَحُ الفَاءُ أَيْ مِنْهُمْ مَرْمُونَ: وَأَرْضٌ فَلٌّ أَيْ لَا تَبَتَّ فِيهَا ٥

فَأَمَّا فَرِيْقٌ بِالمَصَامِعِ مِنْهُمْ فَفَرُّوا وَأَخْرَى قَدْ أُبِيرَتْ جُدُودَهَا

١٥ المَصَامِعُ أَرْضٌ. وَأُبِيرَتْ أَهْلِكَتْ: يَقَالُ أَبَارَهُمُ اللهُ يُبِيرُهُمْ إِبَارَةً أَيْ أَهْلَكَهُمْ. وَالجُدُودُ جَمْعُ جَدٍ وَهُوَ الحَطُّ: وَالجَدُّ الأَبُّ الكَبِيرُ: وَالجَدُّ صِدْقُ الهَيْزَلِ: وَيَقَالُ جَدٌّ فِي الأَرْضِ سَيْرًا وَجَدًّا وَهُوَ جَادٌ وَجِدٌّ فِي ذَلِكَ الأَمْرِ: وَالجَدُّ بَضْمُ الحَيِّمِ البِثْرِ القَدِيمَةِ. وَجَدَّ السَّيْرُ يَجْدُهُ جَدًّا إِذَا قَصَعَهُ: وَحَبْلٌ ٥ [جَدُودٌ] أَيْ مَقْطُوعٌ: وَإِذَا أَمْرَتْ مِنَ القَطْعِ قُلْتُ جُدًّا وَاجْدُدْ. وَالجُدُّ جَمْعُ جَدِيدٍ وَالجَدُّ جَمْعُ جُدَّةٍ وَهِيَ

VI. *Tawil*: no citations found.

a) Mu'all. 54.

b) *sic!* evidently we should read أُبَيِّسَ.

c) Omitted in MS.

هـ وَتَشْرَفُ بِالْقَوْلِ الِذِي قَدْ أَدْعَتْهُ كَمَا شَرِقَتْ صَدْرُ الْفَنَاءِ مِنَ الدَّمِ

(37b) هـ لَيْسَتْ دِرَجَتُكَ الْقَوْلُ حَتَّى تَهْرَهُ وَتَعْلَمَ أَنِّي عَنْكُمْ غَيْرُ مُلَاجِمٍ

والكلمة الأبطال والشجعان الواحد كمي⁹. وقوله تطير أي تشقق: قال الأعشى هـ * صَدْعًا عَلَى نَائِيهَا مُسْتَطِيرًا *

٨ يَضْرِبُونَ الْكُمَاةَ فِي ثَوْرَةِ النَّفْعِ إِذَا حَرَبْنَهُمْ بَدَتْ وَأَسْجَهَرَتْ

ثَوْرَةُ النَّفْعِ مَا ثَارَ يَثُورُ مِنْهُ. وَالنَّفْعُ هَاهُنَا الْغُبَارُ: وَالنَّفْعُ أَيْضًا الصَّرَاخُ: قَالَ لَبِيدٌ

هـ فَمَتَى يَنْفَعُ صُرَاخُ صَادِقٍ يُجْلِبُوهُ بَعْدَ جَرَسٍ وَرَجْدٍ

يُجْلِبُوهُ يُعَاوَنُوهُ: الْإِخْلَابُ هُوَ الْمَعْوَنَةُ يُقَالُ أَحْلَبَنِي فُلَانٌ إِذَا أَعَانَنِي وَالْمُجْلِبُ الْمُعِينُ. وَقَالَ عُمَرُ بْنُ

الْحَطَّابِ رَحِمَهُ اللَّهُ: مَا عَلَى نِسَاءِ بَنِي الْمُغِيرَةِ أَنْ يُغِضْنَ مِنْ نُمُوعِي عَلَى هـ أَيْ سُلَيْمَانَ مَا لَمْ يَكُنْ نَفْعٌ

١٠ وَلَا لِقَلَقَةٌ. فَلتَنْفَعُ مَدَّ الصَّوْتِ فِي الصَّرَاخِ وَاللِقَلَقَةُ بِاللِّسَانِ: وَيُقَالُ لِلِّسَانِ اللَّقْلَفُ وَاللِّبْطُنُ الْقَبْقُبُ هـ

٩ وَأَثَارَتْ عَجَاجَةً بَعْدَ نَفْعٍ وَصَهِيلٍ مُسْتَرْعِدٍ فَأَكْفَهَرَتْ

الْعَجَاجَةُ الْغَبْرَةُ: وَنَفْعُ التُّرَابِ الدَّقِيقُ. وَمُسْتَرْعِدٌ كَأَنَّهُ صَوْتُ رَعْدٍ. وَأَكْفَهَرَتْ غَلْظَتْ وَتَغَيَّرَتْ: وَمِنْهُ

سَحَابَةٌ مُكْفَهَرَةٌ: وَمِنْهُ أَيْضًا الْحَدِيثُ وَالْقَوْلُ الْكَافِرَ وَالْمُنَافِقَ بِوَجْهِ عَيْسٍ مُكْفَهَرٍ أَيْ كَرِيهٍ بِلِسْلٍ هـ

a) LA XII, 44¹⁷.

b) LA III, 93⁸, with تَهْرَهُ (corruptly).

c) Diw. Escorial MS fol. 48a; the complete verse is

وَبَاتَتْ وَقَدْ أَوْرَثَتْ فِي الْقَوَا دِ صَدْعًا عَلَى نَائِيهَا مُسْتَطِيرًا

d) Labid XXXIX, 58; LA X, 241⁸ (with يُجْلِبُوها); MbdKam. 320⁸, all with جَرَسٍ.

e) i. e. Khālid b. al-Walīd; see LA X, 241¹¹ ff.; for يُغِضْنَ LA has يَسْفِكْنَ or يُهْرِقْنَ. Our

MS has incorrectly نَفْعًا and لِقَلَقَةٌ.

f) The scholion does not explain أَكْفَهَرَتْ; LA VI, 11¹⁸ gives its meaning as اسْجَهَرَتْ النَّارُ اسْجَهَرَتْ النَّارُ, but this appears to be incorrect. According to Prof. Nöldeke the meaning always implies quick motion to and fro; so Labid, Khālidī p. 44, of the sun-mist; so Akhtal 187, 2; of the clouds, Wright, *Opuscula*, 24¹⁸; of a shower of rain JRAS 1900 665⁴; of a hot wind, حَرُورٍ, Kuthaiyir in Bakrī 467¹⁴; of the twinkling of the stars, Qalī, *Awāz* II, 123¹⁸.

g) See LA VI, 467²¹⁻²².

أى تَجَمَّعُ أَمْرُهُ عَلَى انْتِشَارِهِ. ابْتَدَعَتْ أَيْ تَفَرَّقَتْ وَالْمُبْدِعُ الْمُتَفَرِّقُ: وَمِثْلُهُ الْمُشْفَتِرُ: قَالَتْ طَرَفَةُ:

ه كَلَّجَرَادِ الْمُشْفَتِرُ: يَعْنِي الْكَيْلَ تَنْقَطَرَتْ عَلَى الْغَيْبِطِ: وَإِنَّمَا تَفَرَّقَتْ لِلْغَارَةِ وَالنَّهْبِ ٥

٣ وَصَبَحْنَا عَبَسًا [وَمَرْءًا] كَأَسَا فِي نَوَاحِي دِيَارِهِمْ فَاسْبَطَرْتُ

(37a) يَعْنِي عَبَسَ بِنِ بَغِيصِ بِنِ رَيْثِ بِنِ غَطْفَانَ بِنِ سَعْدِ بِنِ قَيْسِ بِنِ عَيْلَانَ: وَهَرَّةٌ ابْنُ عَوْفِ

ابْنِ سَعْدِ بِنِ نُبَيَّانِ بِنِ بَغِيصِ: وَهُمْ بَنُو أَعْمَامٍ. وَاسْبَطَرْتُ أَيْ انْتَشَرْتُ وَامْتَدَّتْ ٥

٤ وَجِيَادًا لَنَا نُعَوِّدُهَا الْإِنْدَامَ إِنْ هَارَةً بَدَتْ وَأَزْبَارَتْ

الْحِيَادِ جَمْعُ جَوَادٍ مِنَ الْخَيْلِ: وَرَجُلٌ جَوَادٌ مِنْ قَوْمِ أَجَوَادٍ: وَيُقَالُ جَاءَتْ السَّمَاءُ تَجُودُ جَوْدًا وَالْجَوْدُ

النَّظْرُ: وَسَمِيَ مِنَ الْخَيْلِ الْجَوَادُ كَأَنَّهُ يَجُودُ مَا عِنْدَهُ مِنَ الْحَرْبِ. وَأَزْبَارٌ انْتَفَشَ وَتَكَبَّرَ وَتَعَطَّمَ ٥

ه مَقْرَبَاتٍ كَالِهَيْمِ شُعْثَ النَّوَاصِي قَدْ رَفَعْنَا مِنْ حَضْرَتِهَا فَاسْتَدْرَتْ

الْمَقْرَبَةُ مِنَ الْخَيْلِ الَّتِي تُشَدُّ عِنْدَ بُيُوتِهِمْ لَا تُتْرَكُ تَسْرَحُ: كَأَنَّهَا كَرِيمَةٌ عَلَيْهِمْ فَمِمَّا يُدْنُونَهَا مِنْهُمْ. وَالِهَيْمُ

أَرَادَ الْعِطَاشَ: أَرَادَ أَنَّ هَذِهِ الْخَيْلَ تُنَازِعُ أَنْفُسَهَا أَصْحَابَهَا كَمَا تُنَازِعُ هَذِهِ الظَّمَاءُ مِنَ الْإِبِلِ أَنْفُسَهَا

[أَصْحَابَهَا] فِي شُرْبِ الْمَاءِ. وَالْحَضْرُ وَالْإِحْضَارُ الْإِسْرَاعُ. فَاسْتَدْرَتْ جَاءَتْ يَدْرَتُهَا فِي السَّيْرِ ٥

٩ بِشَبَابٍ مِّنْ هَامِرٍ تَضْرِبُ الْبَيْضَ إِذَا الْكَيْلُ بِالْمِصْبِيِّ أَتَشَعْرَتْ

الْبَيْضُ جَمْعُ بَيْضَةٍ: هَ وَالْبَيْضُ شِدَّةُ الْحَرِّ فِي غَيْرِ هَذَا الْمَوْضِعِ: وَالْبَيْضُ عَيْبٌ فِي قَوَائِمِ الْقَرَسِ.

وَأَتَشَعْرَتْ وَأَزْبَارَتْ بِمَعْنَى ٥

٧ بِمِصْبِي تَطِيرُ فِيهِ الْعُرَالِي حِينَ هَرَّتْ كَمَاثَهَا وَأَسْتَكْرَتْ

الْعُرَالِي جَمْعُ عَلِيَّةٍ وَهِيَ مَا دُونَ السِّنَانِ يَدْرَأُ: وَالسَّافِلَةُ مَا دُونَ الرُّجِّ مِنْ أَسْفَلِ الرُّمَحِ: يُقَالُ شَابُّ

كَأَنَّهُ عَلِيَّةٌ رُمَحٌ. وَهَرَّتْ كَرِهَتْ وَالْهَرِيرُ هُنَا الْكِرَاهِيَّةُ: يُقَالُ: فُلَانٌ هَرَّ كَأَسَدٌ: قَالِ الْأَعَشِيُّ

a) Tarafah Diw. V, 31, where Ahlw. reads كَالْفَرَاثِ; LA VI, 89¹⁴, has our reading.

b) MS broken: the first three letters of تَقَطَّرَتْ are beyond doubt, and the last two, with the vowel, of الْغَيْبِطِ: "The horse were dispersed like drops of rain over the hollow plain".

c) MS broken away: supplied from commy.

d) MS here, and further on, أَنْفُسَهَا; the insertion of أَصْحَابَهَا after the second أَنْفُسَهَا appears necessary.

e) In LA VIII, 396³¹ and Lane 283a this sense is attributed to بَيْضَتَةٌ.

f) LA VII, 121⁶.

١ إِذَا مَا تَجَعَّفْتُمْ عَلَيْنَا [قَانْنَا] بَنُو الْبَزْرَى مِنْ عِزِّهِ نَتَّبِرُ

لِى نَتَّبِسُ إِلَيْهِ. أَبَدْنَا أَهْلَكْنَا: يُقَالُ أَبَدَهُ اللَّهُ يُبِيدُهُ. وَيُرَى أَتَرْنَا فَالْبَوَارُ الْهَلَاكُ أَيْضًا ٥

٣ وَقَرَّبْنَا الرَّبَابَةَ يَوْمَ فَجِّ إِلَى ه [أَهْلِكِ] وَأَعْلَقْنَا عَشِيرًا

الرَّيَابَةَ الْجَمَاعَةَ مِنَ النَّاسِ: ه [ويقال الرِّبَابَةُ] لِلخِرْقَةِ الَّتِي (36b) يُجْمَعُ فِيهَا الْقِدَاحُ: وَرَبَّمَا كُنْتُ مِنْ

٥ جِلْدٍ: قَالَ أَبُو ذُوَيْبٍ

ه وَكَانَتْهُمْ رِبَابَةٌ وَكَانَتْهُ بَيْسَرٌ يُفِيضُ عَلَى الْقِدَاحِ وَيَصْدَعُ

كَانَتْهُمْ يَعْنَى الْكَيْمِيرَ إِذَا اجْتَمَعُوا كَاجْتِمَاعِ الْقِدَاحِ فِي الرَّيَابَةِ: وَالْبَيْسَرُ الَّذِي يَصْرُبُ بِالْقِدَاحِ وَيُقَامِرُ: وَيُقَالُ

أَفَاضَ بِسَهْمِهِ إِذَا صَرَبَ بِهِ وَالْمُفِيضُ الصَّارِبُ. وَعَشِيرٌ رَجُلٌ ٥

٤ وَسَيَّارًا فَتَى سَعْدِ بْنِ بَكْرِ وَأَقْعَصْنَا بِمَفْرُوقِ بَحِيرًا

10 ذَكَرَ الْحَرَمَازِيُّ أَنَّهُ لَا يَعْرِفُ مَفْرُوقًا وَلَا بَحِيرًا. وَقَوْلُهُ أَقْعَصْنَا قَتَلْنَا وَالْقَعْصُ الْمَوْتُ الرَّحِي: وَمِنْهُ قَوْلُ

الرَّاجِزِ ه *بِالْقَعْصِ الْقَاضِي وَيَبْعَجَنَ الْجُفْرُ* ٥

V.

١ نَحْنُ قُدْنَا الْحِيَادَ حَتَّى أَبْلْنَا هَا بِتَهْلَانَ عَنَوَةٌ فَاسْتَقَرَّتْ

لِى قُدْنَاهَا إِلَى الْعَدْوِ حَتَّى وَطِئْتُ أَرْضَ تَهْلَانَ (هُوَ جَبَلٌ) وَطِئْتُ فِيهَا. وَعَنَوَةٌ مِنْ غَيْرِ أَنْ يُنَازِعَنَا

أَحَدٌ ه وَبِلا أَعْتَرَا مِنْ أَحَدٍ. فَلَسْتَقَرَّتْ بِهَا لَمْ تَرَعُ وَلَا خَافَتْ إِنْ سَأَلْنَا لَعِيهَا وَكَثُرَتْهَا ٥

٢ وَزَجَرْتُ الْمَرْزُوقَ حَتَّى رَمَى بِي وَسَطَ حَيْلٍ مَلْمُومَةٍ فَأَبْدَعَرْتُ 15

الْمَرْزُوقُ اسْمُ فَرَسٍ لِعَلْمِ بْنِ الطُّفَيْلِ. مَلْمُومَةٌ جَيْشٌ مُجْتَمِعٌ: قَالَ النَّابِغَةُ الذُّهَيْلِيُّ

فَ فَلَسْتُ بِمُسْتَبِقٍ أَحَا لَا تَلْمُهُ عَلَى شَعَثِ لَى الرَّجَالِ الْمُهْتَبُ

a) LA V, 121³⁶. (with عَرِي corruptly).

b) MS broken; conj.

c) Mfdt CXXVI, 23; LA IX, 78¹⁹, Lane 2473d.

d) 'Ajzj, XI, 167.

V. *Khafif*. No citations found.

e) MS وَلَا أَعْتَرَا مِنْ.

f) Nab. Dtw. III, 11.

هـ قَدْ أَرْكَبُ آلَاةَ بَعْدَ آلَاةٍ وَأَتْرُكُ الْعَاجِزَ بِالْجِدَالَةِ

وَجَدَا كَسَبَ: يقال *b* [ما يُجِدِي] عِنْدَكَ فُلَانٌ أَي مَا يُغَيِّ عِنْدَكَ. وَالْجِدُّ الْحَطُّ: ويقال *b* [رَجُلٌ] جَدِيٌّ

إِذَا كَانَ ذَا حِطِّ. وَيُقَالُ جَدًّا جَلَبَ. 36a ويرى: ضَبَّعَتْ فِي الْمَكْرِ هـ

٨ هَذَا مَقَامِي قَدْ سَأَلْتِ وَمَوْفِي وَكُنِ الْمَسِيرِ فَسَائِلِي بَعْدُ

يقال اراد مَوْفِيَهُ فِي الْحَرْبِ وَيُقَالُ إِيْضًا فِي الْمُنَافَرَةِ: أَي أَنَا شَجَلٌ شَرِيفٌ لَا يُنَافِرُنِي أَحَدٌ إِلَّا غَلَبْتُهُ. هـ

ويرى * هَذَا مَقَامِي قَدْ عَرَفْتِ وَمَوْفِي * هـ

٩ أَسَأَلْتِ قَوْمِي عَنِ زِيَادٍ إِذْ جَنَى فَبِعِ السِّنَانِ وَإِذْ جَنَى عَبْدُ

يريد زِيَادَ بْنَ الْحَارِثِ. وَعَبْدٌ اسْمُ رَجُلٍ: وَيُرْوَى وَإِذْ هَوَى عَبْدٌ: أَي خَرَّ فِي الْقِتَالِ: يُقَالُ *d* هَوَى يَهْوِي

هُوِيًّا إِذَا سَقَطَ وَهَوَى يَهْوِي هَوَى إِذَا أَحَبَّ هـ

10 ١٠ وَالْمَرْءُ زَيْدًا قَدْ تَرَكْتُ يَمْرُؤَهُ نَحَسَ الْهَضَابِ وَدَرْتَهَا الْقُضْدُ

الْهَضَابُ الْأَكْمُ نُونِ الْجَبَلِ وَالْوَّاحِدَةُ هَضْبَةٌ هـ

IV.

١ سَمَوْنَا بِالْجِيَادِ لِحَيِّ وَرَدٍ فَلَاقُوا بَعْدَ وَقَعَيْنَا النُّكِيرَا

سَمَوْنَا رَفَعْنَا وَالسُّمُو الرُّفْعَةُ وَالسَّامِيُّ الْمُرْتَفِعُ. وَأَرَادَ وَرَدٌ بِنِ نَلِشِبِ أَبِي عُرْوَةَ الصَّعَالِيكِ وَحَيِّهِ يَعْنِي بَنِي

عَبْسٍ لَأَنَّ وَرَدًا عَبْسِيٌّ. اراد حَرْبَ عَبْسٍ وَتُبَيَّانَ هـ

15 ٢ أَبَدْنَا حَيِّ ذِي الْبَرَزِيِّ وَكَعْبَا وَمَالِكَهَا وَأَهْلَكْنَا بِشِيرَا

الْبَرَزِيُّ لَقَبٌ لِابْنِي أَبِي هـ [بَكْرِ بْنِ] كِلَابٍ: قَالَ الْقَتَالُ وَهُوَ عَبْدُ اللَّهِ بْنِ مَحْبِيبٍ [عِي] أَي بَكْرِ بْنِ كِلَابِ

a) LA XIII, 41⁷ and 109¹⁰, and often elsewhere: poet Sa'Id b. Aus al-Anṣarī.

b, b) MS broken; conj.

c) MS إِذَا جَنَا: we might read زِيَادٌ إِذَا جَنَى, with *wasl*; but إِذْ in the second hemistich points to a copyist's error; the sense also requires إِذْ and not إِذَا, as only one definite act is referred to.

d) MS هَوَى.

IV. *Wafir*. No citations found.

e) Omitted in MS, but given in the next line.

f) Acc. to Agh. XX, 158, al-Qattāl's father was named الْمَضْرَجِيُّ, but this is no doubt an epithet.

ه وَكُنْتُ ذُنُوبَ الْبِئْرِ لَمَّا تَبَسَّلْتُ وَسَرَبِلْتُ أَكْفَانِي وَوَسَدْتُ سَاعِدِي
 ولكمأة الواحد كمي أي يكمي عدوة بقمعة: وانشد: *لَوْلَا تَكْمِي عَامِرٍ مِّنْ جَارًا*: وبيروني: *ب* لَوْلَا
 تَكْمِيكَ ذُرَى مِّنْ جَارًا* أي لَوْلَا قَمْعَكَ [lacuna: MS broken] الْأَرْضِ لِأَنَّ الْأَرْضَ تَكْمِيهَا أَيْ تَسْتُرُّهَا.
 وَالكُمْ مِنْهُ أُخِذَ كَأَنَّهُ مَا يَسْتُرُّ الْيَدَ وَالسَاعِدَ: ويقال: كَمَى شَهَادَتَهُ يَكْمِيهَا ه [إذا كَتَمَهَا] وَسَتَرَهَا. (35b)
 ٥ وَالسَّرْدُ تَنْبُحُ عَمَلِ الدِّرْعِ: وَمِنْهُ: ه وَقَدَّرَ فِي السَّرْدِ ه

ه أَي الْفَوَارِسِ كَانَ أَنَّهُكَ فِي الْوَفَى لِيَلْقُوهُ لَمَّا لَاحَهَا الْجَهْدُ
 أَنَّهُكَ أَشَدُّ. وَمِنْهُ تَهَكَّتْهُ الْكُمَى اسْتَدَّتْ عَلَيْهِ: وَمِنْهُ شَجَعُ نَهْيِكَ أَيْ شَدِيدٌ. وَالْوَعَى وَالْوَعَى وَالْوَحَا
 وَاللَّجَبُ الصَّوْتُ فِي الْحَرْبِ: فَكَثُرَ ذَلِكَ حَتَّى قِيلَ لِلْحَرْبِ وَعَى. وَلَا حَهَا أَضْمَرَهَا وَغَيْرَ لَوْنَهَا: يَقَالُ لَاحَهُ
 يَلُوْحُهُ وَيَلُوْحُ يُلُوْحُ تَلْوِيْحًا: قَالِ رُوَيْبَةُ

١٠ ه لَوْحٌ مِنْهُ بَعْدَ بُدْنٍ وَسَنَفٍ مِنْ طُولِ تَعْدَاهُ الرَّبِيعِ فِي الْأَتْفِ
 ه لَمَّا رَأَيْتُ رَمَيْسَهُمْ فَتَرَكْتُهُ جَزَرَ السَّبَاعِ كَأَنَّهُ لِهَيْدٍ
 جَزَرَ السَّبَاعِ لَحْمٌ لَمْ يَجْزِرُونَهُ. وَاللَّهْدُ وَاللَّهْدُ بَفِخِ اللَّامِ وَكَسْرِهَا الْوَرْمُ: قَالِ الْأَعْلَبُ الْعِجْلِيُّ و* تَطْلُعُ
 مِنْ لِهْدٍ بِهَا وَلِهْدٍ*. وَبِروني: فَتَرَكْتُهُ* فِيهِ السِّنَانُ كَأَنَّهُ لِهْدٍ*. وَإِذَا طَعَنَهُ فَتَرَكَ الرُّمَحَ فِيهِ فَقَدْ
 أَجْرَتْهُ يُجْرَتْهُ لِجَرَارًا: وَقَالِ: ه* أَجْرَةُ الرُّمَحِ وَلَا تَهَالَهُ*: وَهُوَ مِنْ أَجْرَزْتُ الْفَصِيلَ اللَّاهِجَ بِاللَّيْنِ وَشَرَبَهُ:
 ١٥ وَهُوَ أَنْ يُحْدَلَ لِسَانُهُ بِجَلَالَةٍ حَتَّى يَمْتَنِعَ عَنِ الْمَصِّ: وَمِنْهُ قَوْلُ امْرِئِ الْقَيْسِ: *كَمَا جَرَّ ظَهْرَ اللِّسَانِ
 الْمَجْرُ* يَعْنِي لِسَانَ الْفَصِيلِ ه

٧ وَتَوَى رَبِيعَةً فِي الْمَكْرِ مُجَدَّلًا فَعَلَا النِّعَى بِمَا جَدَا الْجَدُّ
 تَوَى أَظْمَ وَهُوَ يَبْرَحُ. فِي الْمَكْرِ يَعْنِي مَوْضِعَ الْقِتَالِ وَالْمَكْرُ وَهُوَ مُعْتَرِكُهُمْ فِي الْحَرْبِ. مُجَدَّلًا أَيْ مَضْرُوعًا
 مُلْفَى فِي الْجَدَالَةِ وَفِي الْأَرْضِ وَقَالَ الرَّاجِزُ

a) LA I, 378¹; Qat, *Amāh* I, 103¹⁶; poet Abu Dhu'aib.

b) This is the reading in 'Ajzaj, Drw. XII, 68.

c) MS broken; conz.

d) Qur. XXXIV, 10.

e) Drw. Ru'bah XL, 17—18.

f) So MS, for تَجْرِرُهُ.

g) LA IV, 399¹¹, with لِهْدٍ.

h) LA XIV, 236²⁴.

i) Drw. XIX, 23 (Ahlw. p. 127); LA V, 196¹⁸; both with حَلَّ for جَرَّ.

أَلَمَ الرَّجُلُ يَلِيمُ إِلامَةً: ومنه قول الله تبارك وتعالى: ^a فَالْتَقَمَهُ الْوُحُوتُ وَهُوَ مُلِيمٌ: ويقال رجُلٌ لَوَّامٌ إذا كان لا يزال يلوم الناس. وابنُ العَجُونِ الذي كان مع لَقِيظِ بنِ زُرَّارَةَ ⁵ (35a)

III.

١ هَلَا سَأَلْتِ بِنَا وَأَنْتِ ^b حَفِيَّةٌ بِالقاعِ يَوْمَ تَوَرَّعْتَ نَهْدُ حَفِيَّةٍ مُشْفِقَةً بَارَةً. والقاعُ ^c والقبيحةُ المُستوى من الأرض وجمعها قيعانٌ. وتَوَرَّعَتْ جَبْنَتْ وتَأَخَّرَتْ وهَلَبَتْ. نَهْدٌ ابنُ زَيْدِ بنِ لَيْثِ بنِ سُوْدِ بنِ أَسَلَمَ بنِ الحُكافِ ⁵

٢ ^d وَالْحَيُّ مِنْ كَلْبٍ وَجَرَمٍ كُلُّهَا بِالقاعِ يَوْمَ يَخْتُلُّهَا الْجَلْدُ ويروى * وَالْحَيُّ مِنْ جَرَمٍ وَأَكْلَبُ كُلُّهَا*. وَجَرَمٌ ابنُ رِيبَانَ بنِ حُلَوَانَ بنِ عِمْرَانَ بنِ الحُكافِ بنِ قُصَاعَةَ. يَخْتُلُّهَا الجَلْدُ أى يَجْلِدُهَا بِالسَّوِطِ: وهو مَصْدَرٌ جَلَدْتُهُ: أى يَجْتُونُهَا بِالسَّيَاطِ ⁵

٣ بِالقَورِ يَوْمَ ثَوَى الحَصِينُ وَقَدْ رَأَى عَبْدَ المَدَانِ حُيُولَهَا تَعْدُو الكَورِ ارضِ بِناحِيَةِ أَجْرَانَ. ^e والحَصِينُ هو ذُو العَصَةِ من بَلْحَرِثِ بنِ كَعْبِ. ويروى: يَوْمَ نَعَا. وَثَوَى ¹⁰ أَقَمَ. وَعَبْدُ المَدَانِ ابنُ الدِّيَّانِ من بَلْحَرِثِ ايضاً ⁵

٤ بِالباسِلِينَ مِنَ الكُمَاةِ عَلَيْهِمُ حَلَقُ الحَدِيدِ يَزِينُهَا السَّرْدُ الباسِلُونَ الأشداءُ الواحدُ بَسِلٌ والبَسالةُ الشِدَّةُ ^f وَالمُشَجَّعَانُ: والباسِلُ الكَرِبَةُ المُنظَرُ ايضاً: يقالُ تَبَسَّلَ فلانٌ إذا تَكَرَّرَ: وانشد

a) Qur. XXXVII, 142.

III. *Kamil*. Vv. 2, 3 found elsewhere.

b) MS حَفِيَّةٌ; see *post*, No. XXIX, 1, and LA XVIII, 205^b ff.

c) LA X, 179³ notes that some grammarians (Abu 'Ubad is mentioned) hold قِيعةٌ to be a singular; it is generally considered to be a plural of paucity.

d) Bakri 482¹¹ reads مِنْ كَعْبٍ for مِنْ كَلْبٍ, and this must be the correct reading (unless, as is probable, we should prefer the alternative in the scholion), as all the other names are of tribes in Northern Yaman. The MS. gives the first hemistich corruptly thus: وَالْحَيُّ مِنْ جَرَمٍ كَلْبٍ وَجَرَمٍ كُلُّهَا.

e) MS رِيبَانَ.

f) So Bakri, *l.c.* MS corruptly المَدَامِ عَبْدُ, but correctly in scholion.

g) See Wüst. Register 231; BDur. 240¹⁰.

٢٨ فَإِن لَّا يُزْهِقِ الْخَدَثَانُ نَفْسِي ۝ يُرَدُّوْا الْخَرْجَ لِي عَاِمًا فَعَاِمًا
(34b) يُرْهِقُ لِي يُعْجَلُ: يقال أَرْهَقْنَا الْحَرْبُ: ويقال في غير هذا الموضع أَرْهَقْنَا أَخْرَانًا: وَغَلَمٌ ۝ مُرْهِقٌ
لِي بَالِغٌ: قال ابن قُرْمَةَ

۝ خَيْرُ الرِّجَالِ المُرْهَقُونَ كَمَا خَيْرُ تِلَاعِ البِلَادِ أَوْطُوهَا

٥ يقول: لَنْ لَمْ يَأْخُذْنِي المَوْتُ أَتْلُهُمْ حَتَّى يَنْقَادُوا لِي وَيُودُوا خَرْجَهُمْ إِلَيَّ ۝

٢٩ يُرَدُّوهُ عَلَيَّ رَغْمِ صِفَارًا ۝ وَيُعْطُونَا المَقَادَةَ وَالرِّمَامَا
يُودُوهُ يَعْنِي الخَرْجَ. والرَّغْمُ اراد الضَّلَّ: يقال أَرْغَمَ اللهُ أَنْفَهُ أَيْ الرَّقَعَ بِالرَّغْمِ وَهُوَ التُّرَابُ: ويقال:
أَفْعَلُ ذَلِكَ وَلَنْ رَغَمَ أَنْفَكَ ۝

٣٠ ۝ فَأَبْلُغُ إِن عَرَضَتْ جَمِيعَ سَعْدٍ فَمَيْتُوا لَنْ نَهِيَجَكُمُ نِيَامَا
10 تَشَكَّرَ لِنَبِيِّ سَعْدٍ إِذْ نَارَهُمُ كَرَبَ بِنِ صَفْوَانَ بِنِ شِجْنَةَ بِنِ عَطَارِدِ بِنِ عَوْفِ بِنِ كَعْبِ بِنِ سَعْدِ بِنِ
زَيْدِ مَنَاةَ بِنِ تَيْمِ بِنِ عَمْرِ يَوْمَ جَبَلَةَ ۝ وَعَلِمَاءُ بَنِي تَيْمِ لَّا يَقْبَلُونَ مِنْ هَذِهِ الأَرْبَعَةِ الأَبْيَاتِ الَّتِي
فِي آخِرِهَا شَيْعًا ۝ وَيُرْوَى: * فَأَبْلُغُ مَا أَقُولُ جَمِيعَ سَعْدٍ * وَشِجْنَةَ: [شِجْنَةُ] ابْنِ عَطَارِدِ بِنِ عَوْفِ بِنِ
كَعْبِ بِنِ سَعْدِ بِنِ زَيْدِ مَنَاةَ بِنِ تَيْمِ ۝

٣١ نَصَخْتُمْ بِالبَغِيبِ رَوَلَمْ نُعِينُوا عَلَيْنَا إِنَّكُمْ كُنْتُمْ كِرَامَا
٣٢ ۝ فَلَوْ كُنْتُمْ مَعَ آهِنِ الجَبُونِ كُنْتُمْ كَمَنْ أَوْدَى وَأَصْبَحَ قَدْ أَلَامَا
15 ۝ وَيُرْوَى: * كَمَنْ أَمْسَى وَأَصْبَحَ قَدْ أَلَامَا * أَوْدَى هَذَا يُؤدِي إِذَا: أَلَامَ أَتَى مَا يُلَامُ عَلَيْهِ: يقال

a) Words broken away in MS supplied from the sense of the commy.

b) So MS; but in LA XI, 422¹³, and Lane s. v., this sense is assigned to مُرَاهِقٌ.

c) LA XI, 422², with أَكَلُوْهَا; in this verse المُرْهَقُونَ is explained as "those at whose abodes suppliants and guests often apply", and it has nothing to do with مُرَاهِقٌ = بَالِغٌ.

d) MS وَيُعْطُونَ.

e) Agh. X, 38¹¹ has vv. 30—32. Agh. أَبْلُغُ لَدَيْكَ جُمُوعَ تَيْمِ.

f) Agh. وَلَنْ تَغِيْبُوا.

g) Agh. وَكُوْ.

h) In the MS part of this scholion is misplaced and put at the end of the commy. on v. 30.

MS has كَمَا for كَمَنْ in the alternative reading given.

الأعشى: (34a) *أَثَرَى وَأَقْصَرَ لَيْلُهُ لِيَزِيدَا* : وَأَمَّ الْمَثْوَى امْرَأَةً الرَّجُلِ. وَالشَّوَامُ مَا رَعَى مِنَ الْمَالِ:

يُقَالُ سَأَمْتُ تَسُومُ وَالْمُسِيمُ الرَّاعِي: قَالَ الشَّاعِرُ: *ب* وَقَدَّ الْمُسِيمِ [وَأَهْلَكَ الشَّوَامِ* ٥

٤٥ *وَجَمَعَ بَنِي تَمِيمٍ قَدْ تَرَكْنَا نُبِينُ سَرَايِدًا مِنْهُمْ وَهَامَا

يَعْنِي تَمِيمَ بْنَ مُرِّ. نُبِينُ نَفَرِي لِي نَقَطَعُ وَنَقِصِدُ مِنْهُمْ. وَهَامَةً وَهَامٌ لِأَمِّ الدِّمَاغِ مِثْلَ قَارَةٍ وَقَارٍ:

وَالِهَامُ ذَكَرُ الْبُومِ ٥

5

٣٦ وَكَانَ لَهُمْ بِهَا يَوْمٌ طَوِيلٌ كَمَا أَجْجَعَتِ بِاللَّهَبِ الضِّرَامَا

يَوْمٌ طَوِيلٌ لِأَنَّهُ يَوْمٌ حُرْبٍ وَعَمَّ فَقَدَ طَالَ عَلَيْهِمْ: وَيَوْمُ الْفَرْجِ قَصِيرٌ. وَأَجْجَعَتِ أَوْقَدَتْ يُقَالُ أَجَّجَ نَارَكَ

لِي أَذْكَهَا. وَاللَّهَبُ النَّارُ: قَالَ ذُو الرِّمَّةِ: *ه* كَانَتْ حِينَ يَعْلُو عَاقِرًا لَهَبٌ*. وَالضِّرَامُ مَا نَدَى مِنَ الْحَطَبِ

وَضَمَّرَ: وَالْحَجْرُ الْغَلِيظُ مِنَ الْحَطَبِ. وَقَوْلُهُ بِهَا لِي بِالْحَيْدِ لَسْمٌ يَدْكُرُهَا: وَمِثْلُهُ: حَبَّتْ شَمَالًا: وَمِثْلُهُ

فِي الْقُرْآنِ: ٢ حَتَّى تَوَارَتْ بِالْحِجَابِ: وَلَمْ يَأْتِ بِذِكْرِ الشَّمْسِ: وَمِثْلُهُ: وَمَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ ٥ 10

٣٧ يَدَارِهِمْ قَرَكْنَا يَوْمَ نَحْسٍ لَدَى أَوْطَانِهِمْ تُسَقَى السَّمَامَا

يَوْمٌ نَحْسٌ لِي شَرٌّ وَشُومٌ: وَيُقَالُ يَوْمٌ نَحْسٌ لِي يَوْمٌ رِيحٌ فِي غَيْرِ هَذَا الْمَوْضِعِ. وَالْأَوْطَانُ جَمْعٌ وَكُنَّ.

وَالسَّمَامُ جَمْعُ سَمٍّ: وَيُقَالُ سَمٌّ وَسَمٌّ: وَالسَّمُّ الْحَرِيُّ: قَالَ الْفَرَزْدَقُ

هَلْ فَنَقَسْتُ عَنْ سَمِيهِ حَتَّى تَنْفَسَا وَقُلْتُ لَهُ لَا تَخَشَّ شَيْعًا وَرَأِيَا

وَمِنْهُ: هَلْ يَلْجُ الْجَمَلُ فِي سَمِّ الْخِيَاطِ: وَالسَّامُ عَرَبِيٌّ الدَّهَبِ بِالتَّخْفِيفِ: قَالَ قَيْسُ بْنُ الْخَطِيمِ 15

زَلَوُ أَنْكَ تَلْفِي حَنْظَلًا إِفْرَى بَيْضَنَا تَدَحْرَجَ عَنْ نِي سَامِهِ الْمُتْقَارِبِ

a) LA XVIII, 136¹⁰ (with قَصَرَ): the form is disputed; see the discussion which follows in LA.

b) The insertion of وَ before هَلْكَ is necessary to bring the phrase into metre: without the extra syllable it complies with no metrical scheme.

c) Agh. differs greatly: — وَجَمَعَ الْكُرْمُ إِذْ نَلَفُوا إِلَيْنَا صَبَحْنَا جَمْعَهُمْ كَجِبَالِ هَامَا

d) MS أَذْكَ.

e) See Dh. R.'s *Ba'iyah* in Jamharah, p. 183, middle.

f) Qur. XXXVIII, 31.

g) Qur. XXXV, 44; in this verse عَلَى ظَهْرِهَا = عَلَى الْأَرْضِ.

h) Naq. 169¹⁰ (سَمَاءُ = "his nostrils").

i) Qur. VII, 38.

j) LA XV, 205²¹, and Lane 1475c; middle of verse broken away in MS.

آسى ووَاسَى واحد من المَوَاسَاة: اى لوقَاتَلْ عَنْهَا وَصَبَرَ عَلَى الْقِتَالِ لِقَى الْحِمَامَ وَهُوَ الْقَدْرُ وَالْمَوْتُ: يُقَالُ

حَمَّ ذَلِكَ عَلَيْهِ وَقَدَّرَ هـ بِمَعْنَى وَاحِدٍ. وَالْأَسِنَّةُ [جمع سِنَانٍ] هـ

٢١ وَآلُ الْجَوْنِ قَدْ سَارُوا إِلَيْنَا هـ [غَدَاةَ الشَّعْبِ] فَاصْطَلِمُوا اصْطِلَامًا

(88b) يريد ابْنَى أَبِي الْجَوْنِ الَّذِينَ كَانُوا مَعَ تَقِيْبِطِ يَوْمَ جَبَلَةَ وَحَاجِبِ بْنِ زُرَّارَةَ بْنِ عُدَسِ بْنِ زَيْدِ

٥ ابن عَبْدِ اللَّهِ بْنِ دَارِمٍ. وَالْجَوْنُ الْأَبْيَضُ وَالْأَسْوَدُ هـ وَفِي الْجَوْنَةِ. وَيُقَالُ لِلشَّمْسِ جَوْنَةٌ: قَالَ طَرَفَةُ

هـ أَنْتَ أَهْمَامٌ إِذَا مَا جَوْنَةٌ طَلَعَتْ وَأَنْتَ بِالنَّيْلِ طَلَبُ الْمَوَالِيعِ [س]

وَاصْطَلِمُوا اى أُجْتَبِيحُوا اجْتِيَاحًا: وَيُقَالُ صَلَمَ وَاصْطَلَمَ إِذَا قَطَعَهُ عَنِ هـ [أَصْلُهُ: وَاسْتَوْعَبَ قَطَعَ الْأَنْفَ:

وَيُقَالُ نَعَامَةٌ مُصَلَّمَةٌ وَكُلُّ النِّعَمِ مُصَلَّمٌ لَا آذَانَ لَهَا: وَيُقَالُ رَجُلٌ أَصَلَمَ إِذَا كَانَ مَقْطُوعَ الْأُذُنَيْنِ هـ

٢٢ قَتَلْنَا مِنْهُمْ مِائَةً بِشَيْخٍ هـ وَصَفَدْنَا هُمْ عَضْبًا هـ وَصَفَدْنَا

١٠ قَوْلُهُ صَفَدْنَا اى قَبَدْنَا: يُقَالُ صَفَدْتُ الرَّجُلَ أَصْفِدُهُ اى هـ [أَكْتَرْتُ] قَبَدْتُهُ وَهُوَ الصِّفَادُ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى:

هـ مُقَرَّبِينَ فِي الْأَصْفَادِ: وَيُقَالُ أَصْفَدْتُ بِاللَّيْلِ أَصْفِدُهُ [صَفَادًا] اى أَعْطَيْتُهُ. وَالْعَضْبُ جَمْعُ عَضْبَةٍ وَفِي الْجَمَاعَةِ:

وَيُقَالُ عَضَبَ عِيَامَتَهُ عَلَى رَأْسِهِ إِذَا لَوَّاهَا: وَيُقَالُ هَذَا شَرٌّ يُعَضَّبُ بِهِ رَأْسُ فُلَانٍ اى يُعْتَمُّ بِهِ هـ

٢٣ زَوْجُومَ الشَّعْبِ لِأَقِينَا لَقِيْطًا كَسَرْنَا رَأْسَهُ عَضْبًا حُسَامًا

يعنى يَوْمَ شَعْبِ جَبَلَةَ. وَالْعَضْبُ وَالْحُسَامُ وَاحِدٌ وَهُمَا السَّيْفُ: وَالْعَضْبُ الْقَاطِعُ وَمِثْلُهُ الْحُسَامُ: يُقَالُ

١٥ حَسَمْتُ مَا بَيْنَ فُلَانٍ وَمَا بَيْنَ فُلَانٍ اى قَطَعْتُهُ: وَيُقَالُ فِي مِثْلِ: الْكَيْ لِدَاهِ أَحْسَمُ هـ

٢٤ أَسْرَنَّا حَاجِبًا هـ فَتَوَى أَسِيرًا وَلَمْ نَتْرُكْهُ لِأَسْرَرَةٍ سَوَامًا

تَوَى أَقَامَ فِي مِ الْأَسْرِ وَالنَّارِ الْمَقِيمِ وَالنَّوَاهِ الْإِكَامَةُ: يُقَالُ تَوَى فُلَانٌ فِي مَكَانٍ كَذَا وَكَذَا وَأَتَوَى: قَالَ

a) MS broken away: conj.

b) MS broken away: conj.

c) MS وَوَهُ; perhaps we should read هُوَ الْجَوْنَةُ وَوَهُ.

d) Not found in Tarafah's *Diwan*, Ahlw. or Seligsohn; last word uncertain owing to decay

of MS. For مَوَاعِيْسُ, pl. of مَبْعَاسُ, see LA VIII, 143¹⁰ ff.

e) Carelessly omitted in MS: conj.

f) MS صُلْمٌ لَا الْأَذَانَ لَهَا.

g) So MS: probably we should read فَتَامًا.

h) Word omitted: conj.

i) Qur. XIV, 50, and XXXVIII, 87.

j) Agh. X, 47²⁶ has vv. 23—25. Agh. وَيَوْمَ الْجَمْعِ.

k) Agh. فَتَوَى بِقَيْدِ.

l) Agh. لِنِسْرَتِهِ.

m) MS الْأَسْرَةَ.

بَيْتِنَا قَرَارٌ تُشْبِهُ قَوْمًا بِيضَ الْوُجُوهِ يَمْنَعُونَ صَيِّبًا
 ١٤ قَتَلْنَا كَبْشَهُمْ فَنَجَّوْا هِلَالًا كَمَا نَفَرَتْ بِالطَّرْدِ النِّعَامَا
 الْكَبْشُ الرَّئِيسُ هُنَا: وَقَالَ لِحَارِثِ بْنِ وَعَلَةَ الْجَرْمِيُّ
 الْأَضَارِبُونَ الْكَبْشَ صَاحِبِيَّةً ه كَالْكَوْكَبِ الْمَتَوَقِّدِ الْفَخْمِ

وَسِلَالًا طَرْدًا يُقَالُ شَلَّهُ بِشَلُّهُ شَلًّا أَيْ طَرَدَهُ وَرَجُلٌ مِشَلٌّ طَارِدٌ. ه [وَلَيْسَ شَيْءٌ] أَنْفَرَ مِنَ النِّعَامِ وَمِنْهُ 5
 الْمَثَلُ (33a) أَشْرَدُ مِنْ نَعَامٍ ٥

١٥ وَجِئْنَا بِالنِّسَاءِ مُرَدَّةً فَايَ وَأَذْوَادٍ فَكُنْ لَنَا طَعَامَا
 مَرْتَكَاثٍ أَيْ سَبِينَاهُنَّ فَهِيَ مَرْتَكَاثٌ. وَالذَّوْدُ (تُجْمَعُ أَذْوَادًا) بَيْنَ الثَّلَاثَةِ إِلَى الْعَشْرِ ٥
 ١٦ [وَبِيئْنَا] زُبَيْدًا بَعْدَ هَذِهِ فَصَبَّحَ دَارَهُمْ لَجِبًا لَهَا مَا
 10 زُبَيْدٌ فِي الْيَمَنِ. وَهَذِهِ وَالْهُدُوءُ قِطْعَةٌ تَبْصِي مِنَ اللَّيْلِ. وَاللَّجِبُ الْجَبِشُ الْكَثِيرُ الصَّوْتِ: وَلَمْ يَذْكَرِ
 الْجَبِشُ وَجْهَ بِاللَّجِبِ: وَاللَّجِبُ الصَّوْتُ وَاللَّجِبُ ذُو الصَّوْتِ. وَاللَّهُامُ الْجَبِشُ الصَّخْمُ الْكَثِيرُ يَلْتَهُمْ كُلُّ
 شَيْءٍ مَرَّ عَلَيْهِ: لَا وَاحِدَ لَهُ مِنْ لَفْظِهِ ٥

١٧ وَقَدْ يَلْنَا لِعَبْدِ الْقَيْسِ سَبِيًا مِّنَ الْبَحْرَيْنِ يُفْتَسَمُ اقْتِسَامَا
 ١٨ وَلَا قَيْنَا بِلَدَى نَجَبٍ حُصَيْنَا فَأَهْلَكْنَا بِمَقَلَّتِنَا أُسَامَا
 15 يَعْنِي الْحُصَيْنُ بْنُ لِحَارِثِ بْنِ كَعْبٍ. [ذُو] نَجَبٍ مَوْضِعٌ كَانَتْ لَهُمْ بِهِ وَقْعَةٌ. وَأُسَامَةُ رَجُلٌ ٥
 ١٩ وَأَقَلَّتْنَا عَلَى الْخَوْمَانِ قَيْسٌ وَأَسْلَمَ عِرْسَهُ نُمَّ اسْتِقَامَا
 الْخَوْمَانُ فِي طَرِيفِ الْبَيْمَامَةِ مِنَ الْبَصْرَةِ. وَالْعِرْسُ إِزَادُ الْمَرْأَةِ: أَيْ أَسْلَمَ إِلَيْنَا عِرْسَهُ وَأَقَلَّتْ: يُعْيِرُهُ بِقِلَّةِ
 الْوَفَاءِ وَصِيْلِحِ الْحَرِيمِ ه [وَعَدَمِ] حِفْظِ مَا يَجِبُ عَلَيْهِ حِمَايَتَهُ وَحِفْظُهُ ٥
 ٢٠ وَلَوْ أَسَى حَلِيلَتَهُ لَلَأَقَى [هَذَا لِك] مِنْ أَسْنَعِنَا حِمَامَا

a) MS, unmetrically and against the sense, وإذا الكوكب; and for a similar use of فَخْمٌ for an army see the verse in LA II, 216¹⁶. The verse seems to belong to the poem in the same metre from which the extract in Ham. 97—99 is taken; if so, the author is of Dhuhl b. Shaiban, not of Jarm. There was a Wa'lah b. al-Hārith of Jarm, who was present at the second battle of al-Kulāb, and was the author of a poem in the Mfdt, No. XXXII (see Naq. 154—6).

b) MS broken.

c) So MS; we should expect this unusual word to be noticed in the

scholion: perhaps the correct reading may be بِمَقَلَّتِنَا. For قَلَّتْ = هَكَذَا see LA II, 377⁴ ff.

d) Bakri 300¹⁰.

e) omitted in MS; conj.

f) carelessly omitted in MS; added conjecturally.

١١ (32b) وَحَيًّا مِّنْ بَنِي أَسَدٍ قَرَكْنَا نِسَاءَهُمْ مُسَلَبَةً أَيَّامًا

يعنى اسد بن خزيمة بن مدركة بن الياس بن مضر بن نزار. مُسَلَبَةً اى تَرَكَتِ الزَيْنَةَ وَفِي السُّلُوبِ: وَفِي *a* لِحَادٍ خَاصَّةً الَّتِي تَتْرَكَ الصَّبْعَ وَالْكَحْلَ عَلَى مَيِّئِهَا. وَالْأَيْمَى هُ الْلَوَانِي لَا أَزْوَاجَ لَهُنَّ الْوَاحِدَةُ أَيِّمٌ: تَلَّ الشَّمَاخَ

٥ يُغْرِ بِعَيْنِي أَنْ أَنْبَأَ نَتَّهَا وَلَنْ لَمْ أَنْلَهَا أَيُّمٌ لَمْ تَتْرُجْ

وَتَكُونُ الْأَيُّمُ بَكْرًا وَتَيِّبًا: قَالَ السَّلْعَرُ: *a* * وَتَشِيبُ أَيُّمُهُمْ وَلَمَّا نُخْطِبُ: * فَهَذِهِ بَكْرٌ: وَالْأَوْلَى تَيِّبٌ ٥

١٢ وَقَتَلْنَا سَرَائِهِمْ جِهَارًا وَأَشْبَعْنَا الصَّبَاعَ خُصَى عِظَامًا

سَرَائُ الْقَوْمِ رُسَاوُهُمْ وَخِيَارُهُمْ: يُقَالُ اسْتَرَيْتُ الْمَنَاعَ اى أَخْتَرْتَهُ: وَمِنْهُ يُقَالُ امْرَأَةٌ مُسْتَرَاةٌ اى مُخْتَارَةٌ: وَمِنْهُ قَوْلُ الْأَعَشَى

١٠ فَقَدْ أُخْرِجُ الْكَلْعَبَ الْمُسْتَرَاةَ مِنْ خِدْرِهَا وَأَشْبَعُ الْقِمَارَا

١٣ وَقَتَلْنَا حَنِيفَةَ فِي قَرَاهَا وَأَفْنَى غَزُونَا حَكَمَا وَحَامَا

حَنِيفَةُ ابْنُ لُحَيْمِ بْنِ صَعْبِ بْنِ عَلِيِّ بْنِ بَكْرِ بْنِ وَاثِلِ بْنِ وَحْلَمِ ارَادَ حَا وَحَكَمَ ابْنُ سَعْدِ الْعَشِيرَةِ فَرَادَ مَا صِلَتْهُ لَمْ. وَقَالَتْ *a* أُمُّ قَرَارَةَ وَفِي بِنْتِ لُحَيْمِ لِابْنِهَا قَرَارَةَ وَفِي تَرْفُفُهُ: لَمْ نُشِيهِ الْأَوْقَصَ أَوْ زُلْهَيْمًا أَوْ عَجْدَلًا أَوْ حَنِيفًا أَوْ لُحَيْمًا

a) See Lane 524c.

b) MS التي.

c) Diwan p. 7 l. 4.

d) See post, No. VIII, v. 3.

e) MS رَقِيسُهُمْ.

f) LA XIX, 100¹², with أَطْبَى for أُخْرِجُ (latter as v. l.).

g) No such name as *حلم* or *حء* occurs among the descendants of Sa'd al-'Ashirah mentioned in Wüst. Tab. 7; *حلم* is found as the name of one of the tribes of Khath'am in Tab. 9, 17. On the other hand, in Naq. 472^b a verse is quoted, relating to the Day of Faif ar-Rih, by Abu Du'ad of Ru'as (a sept of Kilab), as follows:

طَلَّتْ بِحَاكِيرٍ تُدْعَى وَسَطَ أَرْحَلِنَا وَالْمُسْتَبِيثُونَ مِنْ حَاهِ وَيَنْ حَكِيمِ

A gloss to this verse says that *Ha'* is a subtribe of *Hakam*. The explanation given in the scholion, that *حاما* represents *حا plus ما* as *صِلَتْ*, may be frankly rejected as impossible.

h) The MS carelessly writes *أمرأة*.

i) MS تَرْفِيهِ: the word is equivalent to تَرْفُصُ, "dandle". For the names that follow see Wüst. Tab. B.

j) MS لُمَيْمًا.

ه قَارْتَلَعِ مِنْ صَوْتِ كَلَابٍ قَبَاتِ لَهْ طَوْعُ الشَّوَامِتِ مِنْ خَوْفِ وَبِنِ صَرَدِ

٩ تَرَكْنَا مَذْهِجًا كَعَدِيدِثِ أَمْسِ وَأَرْحَبَ إِذْ تَكَفَّنُهُمْ بِثَامَا

(32a) مَذْهِجٌ فِي الْيَمَنِ وَأَرْحَبٌ مِنْ قَمْدَانَ. وَتَكَفَّنُهُمْ إِذَا رَادَ الْخَيْلَ فَأَصْمَرَ وَنَمْ يَجْرُ لَهَا ذِكْرٌ: قَالَ الْأَخْطَلُ

ه * هَدَجَ الرِّثَالِ تَكَبَّنَهُمْ شَمَلًا * فَأَصْمَرَ الرِّبِيحَ. وَمِثْلُهُ مَا يُقَالُ: أَصْبَحَتْ بَارِدَةً: وَلَا يَذْكُرُونَ الدُّنْيَا. وَفِيئَمْ

جَمَاعَةً: قَالَ نَهْشَلُ بْنُ النَّخْرِيِّ

ع تَرَى الْفَيْئَمْ فُعُودًا يَأْحُونَ لَهَا دَابَّ الْمَعْصِلِ إِذْ شُدَّتْ مَلَاقِيهَا

قوله يَأْحُونَ أَي يَبْرَحُونَ. وَالْمَعْصِلُ الَّذِي قَدْ صَافَ تَخْرُجُ وَلَدِيهَا. وَالْمَلَاقِي حَلْفُ الرَّحِمِ الْوَاحِدَةُ مَلَاقَةٌ ه

٧ وَبِعْنَا شَاكِرًا بِتِلَادِ عَاكِ وَلَأَقَى مَنْسِرًا مَنَا جُدَامَا

مَنْسِرٌ مِنَ الْخَيْلِ مَا بَيْنَ السِّتَيْنِ إِلَى السَّبْعِينَ: ه وَمِثْلُهُ الْمِقْنَبُ فِي السَّفَرِ وَالْمَوَكِبُ وَأَقْدَلٌ وَأَكْثَرُ: وَمِثْلُهُ فِي

السَّفَرِ بِغَيْرِ حَرْبٍ ه مَجْدَلٌ: قَالَ الْعَجَّاجُ يَمْتَدِحُ إِبْرَاهِيمَ بْنَ عَرَبِيٍّ أَخَا بَنِي عُبَيْدِ الرِّمْلِجِ بْنِ مَعْدِي 10

(وَعَدَدُهُمْ فِي بَنِي كِنَانَةَ) حِينَ وَقَدَ إِلَى الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ طَبَلِ الْبِيَمَامَةِ

ف يَمَجْدَلِ وَيَعْمَ رَأْسُ الْمَجْدَلِ عَلَيْهِ بِاللَّهِ بَلَغَ الرَّحْلِ

٨ وَطَلَّحْنَا شَنْوَةَ كُلِّ أَوْبٍ وَلَأَكْتُتُ حَمِيرًا مَنَا غَرَامَا

شَنْوَةٌ يَعْنِي الْأَوْدَ: مَنْ أَقْلَمَ بِالْبَيْسِ فَهِيَ السَّرَاةُ: وَمَنْ سَارَ مِنْهُمْ فَتَخَلَّفَ بِمَكَّةَ فَهِيَ خُرَامَةٌ لِأَخْرَاعِهِمْ

عَنْهُمْ: وَمَنْ أَقْلَمَ بِالْبُدَيْنَةِ مِنْهُمْ فَهِيَ الْأَوْسُ وَالْخَزْرَجُ حَتَّى أَكْرَمَهُمُ اللَّهُ بِالنُّصْرَةِ: وَمَنْ نَزَلَ مِنْهُمْ بِالشَّامِ 15

وَفِيهِمْ غَسَانٌ: وَمَنْ نَزَلَ مِنْهُمْ عُمَانَ فَهِيَ شَنْوَةٌ. وَالغَرَامُ الْعَذَابُ ه

٩ وَهَمْدَانٌ هُنَالِكَ مَا أَبَالِي أَحْرَبًا أَصْبَحُوا لِي أَمْ سِلَامَا

١٠ وَلَأَقِينَا بِأَبْطَحِ ذِي زُرُودِ بَنِي شَيْبَانَ فَالْتِهْمُوا أَلْتِهْمَامَا

كُلُّ بَطْنٍ وَإِذَا أَبْطَحَ وَبَطَّحَاهُ. وَزُرُودٌ ه حَبْلٌ رَمَلٌ. وَبَنُو شَيْبَانَ بْنِ ذُهَلٍ. أَلْتِهْمُوا أَي أَلْتِهْمُوا ابْتِلَاءً ه

a) Nwb. Mu'all. 12.

b) Dtw. p. 43.

c) See Ham. 200¹², with الرِّجَالِ for الرِّجَالِ and

شُدَّتْ for صَافَتْ.

d) So in MS; but probably the words وَأَقْدَلٌ وَأَكْثَرُ (so vocalized in MS)

should be transferred to the end of the previous sentence, after السَّبْعِينَ. e) So MS, and

Ahlwardt in 'Ajjaz; LA XIII, 111¹³ vocalizes مَجْدَلٌ. f) 'Ajj. Dtw. XXXI, 41—42; LA ut sup.

g) MS فَهَوُ.

h) So MS; Bakri 436⁹ has جَبَلٌ رَمَلٌ.

وَيُتَوَّنُ الْبَيْرَ: قال الجعدي

ه تَسْتَنُّ بِالضَّرْوِ مِنْ بَرَأَشِ أَوْ هَيْلَانَ أَوْ يَانِعٍ مِنَ الْعُتَمِ

قال (31b) اسْتَنَّ الرَّجُلُ وَتَسَوَّكَ وَأَسْتَاكَ وَتَشَوَّصَ: وفي الحديث: التَّشَوُّصُ بِالْأَصَابِعِ يُغَيِّ عَنِ السَّوَاكِ:

يقال شَاَصَ يَشَوُّصُ شَوْصًا وَتَشَوَّصَ تَشَوُّصًا. ولأراك: قال

ب إِذَا هِيَ لَمْ تَسْتَكْ بِعَوْدِ آرَاكَةِ نُخَيْرَ قَسْتَاكَتَ بِهِ عَوْدُ إِحْجَلِ

٣ ه وَإِنْ قَوْمِي لِأَسْرَكَيْهَا عَدُوٌّ لَتُبْلَى بَيْنَهَا سَجَلًا وَخَامَا

أُسْرَتْهَا قَوْمَهَا الْأَدْنَوْنَ مِنْهُمْ: ومنه أُسْرَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَسَنُ وَالْكَسِينُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

يقول هَلِقْتَهَا وَأَنَا عَدُوٌّ قَوْمِهَا: ومثله قول طُقَيْلِ الْعَنْبِيِّ

ه أَبِي الْقَلْبُ إِلَّا حُبَّهَا عَامِرِيَّةٌ تُجَاوِرُ أَعْدَائِي وَأَعْدَاؤَهَا مَعِي

10 وقوله وَخَامَا لِي وَخَيْمَةُ الْعَيْبِ: ومنه كَلُّ وَخَيْمٍ إِذَا كَانَ غَيْرَ مَرِيٍّ. وَأَخْرَجَ سَجَلًا ه وَخَامَا تَخْرَجُ الْجَمِيعُ

كما يقال: هَلَكَتِ الشَّاةُ وَالْبَعِيرُ: ومثله: لَمُنَ الْإِنْسَانُ لِيَطْعَى: أَرَادَ النَّاسُ ه

٤ ه فَإِنْ يَمْنَعُكَ قَوْمِي أَنْ تَبِينِي فَقَدْ نَعْنَى بِعَارِمَةٍ سِلَامًا

تَبِينِي تُفَارِقِي وَالْبَيْنُ الْفِرَاقُ: يقال بَانَ بَيْنُ بَيْنًا وَيَبُونُ: ويقال بَيْنَهُمَا بَيْنٌ وَيُونُ. وَارِمَةُ أَرْضٌ لِبَنِي

عَامِرٍ. وَسِلَامًا لِي سِلَامًا وَالسَّلَامُ الصُّلْحُ: وقال ايضا: ه فَإِنْ حَرَبًا صَبِيعَةٌ أَوْ سِلَامًا*. وَنَعْنَى لِي نَبَقَى يقال

15 غَنِينَا بِمَكَانٍ كَذَا وَكَذَا لِي بَقِينَا فِيهِ وَتَمْتَعْنَا بِهِ ه

ه فَلَوْ هَلِمَتْ سَلِينِي عِلْمَ مِثْلِي غَدَاةَ الرُّوْعِ وَاصَلَتْ الْكِرَامَا

وهرو: عِلْمَ قَوْمِي. وَالرُّوْعُ الْقَرْعُ. يقال رَاعَ الْفُؤَادَ أَيْ قَرَعَ: وَأَرْتَلَعُ مِثْلُهُ: قال النابغة الذنبياني

a) LA XV, 276²⁴ and XIX, 218¹¹; Bakri 151⁸; all with نَصِيرٍ for يَانِعٍ: the latter in Yaq. I. 535¹⁶; corruptly in Agh. IV, 138¹.

b) Tufail, Drw. VI, 15, and Sibawaihi I 30, both with تُنْجَلِ: the latter incorrectly attributes the v. to 'Umar b. Abi Rabrah (see his Drw. No. 410 and Schwarz's note).

c) MS وَإِذَا.

d) See Tufail, Drw. No. 24, 5.

e) ه apparently stands for وَخَامِي, pl. of وَخِيمٌ, so written to make the rhyme symmetrical; it may also be a singular: أَرْضٌ وَخَامٌ in LA XVI, 117³, Abu Zaid 84⁴.

f) Qur. XCVI, 6.

g) This v. is not in 'Amir's Drw.

أَسْمُو أَرْتَفَعَ فِي الشَّرَفِ: يُقَالُ سَمَا بَصْرُ فُلَانٍ وَسَمَا فِكْرُهُ يَسْمُو سُمُوًّا وَالسَّمِي الرَّافِعُ: قَالَ الْحَطِيفَةَ ه
 يَسْمُو بِهَا أَشْعَى طَرَفُهُ سَمِي ٣

٣ وَلَكِنِّي أَحْيَى حِمَاهَا وَأَتَقَى أَذَاهَا وَأَزْمِي مَنْ رَمَاهَا بِمَنْكِبِ

II.

١ هَرَفْتَ بِجَوِّ هَارِمَةَ الْمُقَامَا لِسَلَمَى أَوْ عَرَفْتَ لَهَا عَلَامَا
 الْجَوَّ مَا أَطْمَأَنَّ مِنَ الْأَرْضِ وَأَخْفَضَ: وَالجَوَّ الْهَوَاءَ: وَالجَوَّاءُ مَكَانٌ: وَفَرَسٌ أَجْلَى يَضْرِبُ إِلَى الْجَوِّ ه
 وَفِي السَّوَادِ. وَارِمَةٌ مَوْضِعٌ. وَعَلَامٌ جَمْعُ عَلَامَةٍ كَمَا قَالَ الْفَطَمِيُّ فِي جَمْعِ سَاعَةٍ سَاعٌ ه *فَيَخْبُو سَاعَةً
 وَيَهْبُ سَاعًا* ٥

٢ لَيْلِي تَسْتَبِيكَ بِلَيْ غُرُوبٍ وَمُقَلَّةٌ جُوذُرٌ يَرْهَى بِشَامَا
 وَيُرَى بِجِيدِ رُثْمٍ. تَسْتَبِيكَ مِنَ السَّيِّئِ: يُقَالُ سَبَاهُ يَسْبِيهِ سَبِيًّا بِلَا قَمَرٍ: وَسَبَتُ الْخَمْرَ ه أَسْبُوها سِبَاهُ
 أَي اشْتَرَيْتُهَا: وَلَا يُقَالُ سَبَاتُ اشْتَرَيْتُ فِي شَيْءٍ غَيْرِ الْخَمْرِ. وَالسَّابِيَاءُ مَا يَخْرُجُ مَعَ الْوَيْدِ وَهُوَ مَا رَقِيفٌ. 10
 وَمُقَلَّةُ الْعَيْنِ تَجْمَعُ السَّوَادَ وَالْبِيضَ وَالْحَدَقَةَ وَالطَّرْفَةَ. وَيُقَالُ جُوذُرٌ وَجُوذُرٌ مِثْلُ جُنْدَبٍ وَجُنْدَبٍ:
 وَيُقَالُ لِلْجُوذُرِ ه الْبَرْغُزُ وَالْبَرْغُزُ وَالْجَمْعُ الْبَرَاغِزُ. وَيَشَامُ شَجَرٌ تَتَّخَذُ مِنْهُ الْمَسَاوِيكُ: وَمِمَّا ذَكَرَهُ شِعْرًا وَمِثْلُ
 الْبَشَامِ قَوْلُ جَرِيرِ بْنِ عَطِيَّةَ

فَأَتَنَسَى أَنْ تُوَدِّعَنَا سُلَيْمِي بَعُودٍ بِشَامَةٍ سَقَى الْبَشَامُ

وَمِنَ الْإِسْحَلِ: قَالَ أَمْرُو الْقَيْسِ: وَأَوْ مَسَاوِيكَ لِإِسْحَلٍ. وَمِنَ الصَّرْوِ وَهُوَ شَجَرُ الْعَبَةِ الْخَضْرَاءِ: وَالْعَنْمُ وَهُوَ 15

a) *Dirwān* XI, 14.

II. *Wafīr*; vv. 1, 19, 23—25, and 30—32 are found elsewhere.

b) MS *عَلِمَةَ* (and again in commy.), but correctly in v. 4. MS also *المَقَامَا*. The v. is cited in Bakrī 651¹⁶, as text; in LA XV, 314⁶ and TA VIII, 406 with *المَقَامَا بِسَلَمَى* and *بِهَا*.

c) *Dirwān* XIII, 19.

d) MS incorrectly *أَسْبُوها* and *اشْتَرَيْتُهَا*.

e) MS incorrectly has ر for ز in these three words.

f) Jarīr, *Dirw.* II, p. 99.

g) *Mu'all.* 38.

عمر بن الطفيل على ناقه له فتلقاه بعض من غضب له من قتيان بى ملك فأخبره بمقالة علقمة. قال: قهل قال غير هذا. قال: لا. قال: فقد والله صدق: ما لى وكذ ولأتى لعاهر الذكر ولأتى لأعور البصر (ه) وخبر ذهب عينه في قبب الريح). وقال للذى أخبره: فهل رد عليه أحد. قال: لا. قال: أحسنوا. وجه حتى وقف ه على نديهم فحياهم وقال: لِمَ تَقْرُونَ شَتِيَّ بَيْنِكُمْ: فولله ما أنا عن عدوكم جبان ة ولا أنا فيما نلَّكم بخائل ولا الى أعراضكم يسريع: وما حبسنى عنكم إلا خمر قدِّم بها فسبأتها وجمعت ه لها شباب الحى ه فخشيت أن أنصهم فيتفرقوا حتى أنفدتها. وقد علمت ل لى شىء جمعت ابو يراه: فأصلح الله وقاكم ولم شعنكم ه: وكذ فوامه او خدش او طفر تطلبه بنو عمر كلها في أموال بى ملك: ومالى أول ذلك: وكذ شىء هو لنا ه فهو لكم. فقال أعمامه: قد رصينا ما فعل وحملنا ما رحمت. فتصنع الناس على ذلك. فكان ذلك مما زاد صدر علقمة وحرا حتى نعاه ذلك

10 الى المناقرة ه

وقال عمر بن الطفيل

I.

١ اِنِّي رَانَ كُنْتُ اِبْنَ سَيِّدِ عَمْرِ
٢ (31a) لَمَّا سَوَّدَنِي عَمْرٌ هُنَّ قَرَابَتِي
وَفَارِسَهَا الْمَنْدُوبَ فِي كَلِّ مَوْكِبِ
أَبَى اللُّهُ أَنْ أَسْمُو بِأَمٍّ وَلَا أَبِ

a) See post, No. XL.

b) Mfqt inserts راجلته.

c) So MS; Mfqt بِشَنِيَّ.

d) Mfqt عَلِيَّهَا.

e) Mfqt فَكَرِهْتُ.

f) Mfqt فِي لِي.

g) MS قَارَكُمْ وَلَا شَعْنَكُمْ (sic!).

h) Mfqt adds آمَوَالِكُمْ.

i) Mfqt inserts فِيكُمْ.

j) So Mfqt; MS حَمَل.

I. *Tawil*. These verses are the last three of a poem of which the whole is contained in the Supplement, No. 1, q. v. for more variant readings. The vv. are cited BQut. (*Shi'r*) 192, 'Umdah II, 117, SSM. 322, 'Askari, *Şin'at*. 298.

k) BQut الْمَنْدُوبَ الْمَشْهُورَ; 'Umdah as text, with الْمَشْهُورَ for الْمَنْدُوبَ.

l) BQut, 'Umdah, وِرَائَتِي; LA XIV, 113²², and TA VIII, 102², كَلَاتِي.

ولما مات علم ه [بعد] مُنْصَرَفَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصَبَتْ عَلَيْهِ بَنُو عَامِرٍ أَنْصَابًا مِثْلًا فِي
 مِثْلِ حِمَى عَلَى قَبْرِهِ: لَا تَدْخُلُهُ مَاشِيَةٌ وَلَا تَنْشُرُ فِيهِ رَاعِيَةٌ وَلَا تَرَعَى وَلَا يَسْلُكُهُ رَاكِبٌ وَلَا مَاشٍ.
 وكان ه جَبَّارٌ بِنِ سَلْمَى بِنِ عَامِرِ بْنِ مَالِكِ بْنِ جَعْفَرِ غَاتِبَا: فَلَمَّا قَدِمَ قَالَ: مَا هَذِهِ الْأَنْصَابُ. ه قَالُوا:
 نَصَبْنَاهَا حِمَى عَلَى قَبْرِ عَالِمٍ. قَالَ: ضَبِقْتُمْ عَلَى أَبِي عَلِيٍّ: لِمَنْ أَبَا عَلِيٍّ بَانَ مِنَ النَّاسِ يَثْلُثُ: كَانَ لَا
 يَعْطَشُ حَتَّى تَعْطَشَ ه الْإِبِلُ: وَلَا يَصِلُ حَتَّى يَصِلَ النَّجْمُ: وَلَا يَجْبُنُ حَتَّى يَجْبُنَ ٢ اللَّيْلُ: وَلَا يَغْفُ ه
 حَتَّى يَغْفُ السَّيْلُ (وَالكَرْفُ الرَّابِعُ زِيَادَةُ أَبِي الْعَبَّاسِ) ه وَهُوَ وَقَائِعٌ فِي مَدْحِهِمْ وَغَضَبَانِ وَخَنَعَمَ وَسَائِرِ
 الْعَرَبِ. وَكَانَ عَالِمٌ مَعَ شَجَاعَتِهِ سَخِيًّا حَلِيمًا: مِمَّا يُدْرِكُ مِنْ ذَلِكَ أَنَّ أَبَا تِرَاهَ عَالِمَ بْنِ مَالِكِ بْنِ جَعْفَرِ
 ابْنَ كِلَابٍ رَجَعَ مِنْ غَزْوَةٍ غَزَاهَا الْيَمَنَ بِقَبَائِلِ بَنِي عَالِمِ بْنِ صَعْصَعَةَ: فَقَالَ: لِمَنْ اللَّهُ قَدْ أَتَى عَدَدَكُمْ
 وَكَثُرَ أَمْوَالُكُمْ وَكُنْتُمْ تَفَرَّقْتُمْ: وَمِنَ النَّاسِ الْبَغِيُّ وَالْحَسَدُ: وَهُوَ يَكْتُرُ قَطُّ قَوْمٌ إِلَّا تَبَاغَا: وَلَسْتُ آمَنُهَا
 عَلَيْكُمْ وَبَيْنَكُمْ حَسَائِفٌ وَوَأَصْعَانٌ: فَتَوَاعَدُوا مَا أَنْظِمَ يَوْمَ كَذَا وَكَذَا: فَأَعْطَى بَعْضُكُمْ مِنْ بَعْضٍ 10
 وَأَسْتَدْلُ صِغَةً بَعْضُكُمْ مِنْ بَعْضٍ. قَالُوا: مَا تَعَقَّبْنَا مِنْ أَمْرِكَ قَطُّ إِلَّا يُمْنَا وَحَزْمًا: نَحْنُ مُؤَاوِكٌ بِالنَّظِيمِ
 فِي الْيَوْمِ الَّذِي أَمَرْتَ بِمُؤَاوَاتِكَ فِيهِ. قَالَ فَاجْتَمَعَتْ بَنُو عَالِمٍ لَمْ يَفْقَدُ مِنْهُمْ أَحَدٌ غَيْرَ عَالِمِ بْنِ الطُّفَيْلِ.
 فَأَقَامُوا عَلَى مَا ه [النَّظِيمُ] 30b قَلْنَا يَنْكَرُونَ الْحِزْرَ. فَقَالَ عَلْقَمَةُ بْنُ عَلَاتَةَ: مَا يَحْسِبُ النَّاسُ أَنْ
 يَفْرَعُوا مِمَّا اجْتَمَعُوا لَهُ. قِيلَ لَهُ: يَنْتَظِرُونَ عَالِمَ بْنَ الطُّفَيْلِ. فَكَلِمٌ مُغْضَبًا وَكَانَ فِيهِ حَدٌّ: ه [فَأَقْبَلْ] عَلَى
 نَدَائِهِمْ فَقَالَ: مَا تَنْتَظِرُونَ مِنْهُ: فَوَاللَّهِ إِنَّهُ لَأَعْوَرُ الْبَصَرِ عَالِمُ الدَّكْرِ قَلِيلُ النَّفْرِ. فَقَالَ لَهُ عَالِمُ بْنُ 15
 مَالِكٍ: أَحْسِبْ وَلَا تَقْدُ فِي ابْنِ عَمِّكَ إِلَّا خَيْرًا: فَلَوْ شِئِدَ وَغِيْبَتَ لَمْ يَفْقُدْ ه [فِيكَ] مَقَاتَكَ فِيهِ. فَأَقْبَلْ

a) So in Agh. XV, 1397; MS مُنْصَرَفُهُ (sic).

b) MS تَنْشُرُ «Ich denke, تَنْشُرُ ist das Richtige: ich würde dann auch تَرَعَى (activ) lesen; das Vieh meidet von selbst den geweihten Bezirk» (Nöldeke).

c) So MS and Mfqt commy.; Agh. حيان.

d) MS قال.

e) Agh., Mfqt, الْجَمَلُ.

f) Agh., Mfqt السَّيْلُ (omitting the fourth clause and the parenthesis), which is plainly the reading to be preferred.

g) MS أَطْعَانُ.

h) So Mfqt.

i) Added from Mfqt.

k) So Mfqt.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال ابو بكر محمد بن القاسم الأنباري: قرأت شعر عمر بن الطفيل على أبي العباس ثعلب وزادني أشياء لم تكن في نسختي وأنا. أبيتها في مواضعها لن شاء الله ٥ وهو عمر بن الطفيل بن مالك بن جعفر بن كلاب بن ربيعة بن عامر بن صعصعة بن معاوية بن بكر بن هوازن بن منصور بن عكرمة ٦ ابن خصيفة بن قيس بن هيلان بن مضر بن نزار بن معد بن عدنان ٥ وأمه كبشة بنت عروة الرحال بن عتبة بن جعفر. وأم أبيه أم البنين بنت ربيعة بن عمرو: وقال ابن حبيب: أم البنين بنت عمرو بن عامر فارس الصحيفه ابن ربيعة بن عامر بن صعصعة. وكان ابو علي عامر بن الطفيل من أشهر فُوسان العرب بأسا وشدةً ونجدةً وأبعدها أسما حتى بلغ به ذلك أن قيصر كان إذا قدم عليه تادم من العرب قال: ما بينك وبين عامر بن الطفيل. فإن ذكر نسبا عظم به عنده: حتى قدم 10 عليه علقمة بن علاثة فانتسب له: فقال: أنت ابن عم عامر بن الطفيل. فغضب علقمة وقال: أراني لا أعرف إلا بعامر. فكان ذلك مما أحر صدره عليه وهيجه إلى أن دعاه إلى المنافرة. وكان عمرو ابن معدى كرب وهو فارس اليميني يقول: ما أبالي أي طعينة لقيت على ما من أمواه معد ما لا يلقني دونها حراها أو عبداها: يعني بالحريين عامر بن الطفيل وعنتيبة بن الحرث بن شهاب (30a) اليربوعي: والعبدان عنتره العنسي والسليك بن السلكتة وهو [ابن] عامر بن يثرب السعدي ٥ قال

a) For this celebrated contest see Agh. XV, 52—58.

b) MS وعبداها.

c) The word ابن is supplied from the commy. to Mfdt CVI. The genealogy of as-Sulaik in Agh. XVIII, 133 is as follows:

هو السليك بن عمرو وقيل ابن عمير بن يثرب أحد بني مقاعيس وهو الحارث بن عمرو بن كعب بن سعد مناة بن نعيم.

كِتَابُ دِيْوَانِ شِعْرِ
عَامِرِ بْنِ الطَّفَيْلِ الْعَامِرِيِّ
رَوَايَةُ أَبِي بَكْرٍ مُحَمَّدِ بْنِ الْقَاسِمِ الْأَنْبَارِيِّ
عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ يَحْيَى ثَقَلِبِ
رَحِمَهُمَا اللَّهُ *

[MS. Brit. Mus. Or. 6771, Fol. 29a ff.]

16.

Ya'qubi, I. 264:

قال عبيد بن الأبرص في شعر له طويل
 ١ أبلغ جدأما ولحنأ إن حرصت بهم والقوم ينفعهم علم إذا علموا
 ٢ يأنكم في كتاب الله إخواننا إذا تسمت الأرحام والنسم
 ويقال إن هذا شعر لسبعان بن هبيبة الأسدي ٥

17.

Bakri, 412¹⁰:

قال عمارة ورمح في غير هذا الموضع نفا ببلاد ربيعة بن عبد الله بن كلاب يقال له نفا رمح: ولكن
 المما يرمح قال الشاعر يعنى النساء وهو عبيد بن الأبرص
 ٥ وقد باتت عليهما رمح حواسر ما تنام ولا تليم

a) Cf. No. VIII, 14.

12.

Agh. VI, 77:

١ *a* مَا رَعَدَتْ رَعْدَةٌ وَلَا بَرَقَتْ لَكِنَّمَا أَنْشِئَتْ لَنَا خَلْقَةً
 ٢ الْمَاءُ يَجْرِي عَلَيَّ نِظَامٌ لَّهُ لَوْ يَجِدُ الْمَاءُ مَطْرَقًا خَرَقَةً
 ٣ بِنْتَنَا وَبَاتَتْ عَلَيَّ نَمَارِقَهَا حَتَّى بَدَا الصُّبْحُ عَيْنَهَا أَرْقَةً
 ٤ أَنْ قِيدَ إِنَّ الرَّحِيلَ بَعْدَ غَدٍ وَالذَّارُ بَعْدَ الْجَبِيعِ مُفْتَرَقَةً

5

13.

Jāhidh, *Bukhala*, 206:

وَأَعْلَمَنَ عِلْمًا يَقِينًا أَنَّهُ لَيْسَ يُرْجَى لَكَ مَن لَيْسَ مَعَكَ

14.

Buḥturi, *Ḥamāsah*, p. 378:

قُلْ عَبْدُ اللَّهِ (sic) بِنِ الْيَرْبُوعِ الْأَسَدِيِّ
 ١ أَلَيْسَ إِذَا لَانَ الْفَرْهَمُ وَالْتَمَى إِذَا أَشْتَدَّ حَتَّى يُدْرِكَ الدِّينَ قَاتِلِي
 ٢ وَأَمَطْلُهُ الْعَضْرَيْنِ حَتَّى يَمَلِّي وَيَرْضَى بِبَعْضِ الدِّينِ فِي غَيْرِ نَائِلِ

10

15.

Naṣr. 605: *Majmū'at al-Ma'āni*, p. 185, has vv. 1 and 3:

١ *b* صَبِرَ النَّفْسَ عِنْدَ كُلِّ مَلِيْمٍ إِنَّ فِي الصَّبْرِ حِيلَةَ الْمُحْتَالِ
 ٢ لَا تَصِيْقَنَّ فِي الْأُمُورِ فَقَدْ نَكَّشَفَ غَمَائُهَا بِغَيْرِ آخْتِيَالِ
 ٣ رُبَّمَا تَجَزَعُ النَّفُوسُ مِنَ الْأَمْرِ لَهُ نُزْجَةٌ كَكَعَلِ الْعِقَالِ

15

a) Cited LA XI, 378¹⁸ (poet not named); for خَلَقَتْ see Lane 801b, LA XI, 378⁷.

b) *Majmū'ah* صَبِرَ، مُهَيِّمٌ. These verses are given in Naṣr. as part of the poem No. XI in the *Diwān*, but they do not fit in to that.

٩ مَا الْفَاجِعَاتُ جِهَارًا فِي عِلَانِيَةٍ أَشَدُّ مِنْ قَيْلِي مَمْلُوءَةٍ بِأَسَا

فقال امرؤ القيس

١٠ تِلْكَ الْمَنَايَا فَمَا يُبْقِينَ مِنْ أَحَدٍ يَكْفِتُنَ حَمَقِي وَمَا يُبْقِينَ أَكْيَاسَا

فقال عبيد

١١ مَا السَّايِقَاتُ سِرَاعَ الطَّيْرِ فِي مَهَلٍ لَا تَسْتَكِينُ وَلَوْ أَلْجَمْتَهَا فَاسَا

فقال امرؤ القيس

١٢ تِلْكَ الْحَيَادُ عَلَيْهَا الْقَوْمُ قَدْ سَبَحُوا كَانُوا لَهُنَّ غَدَاةَ الرَّوْعِ أَحْلَاسَا

فقال عبيد

١٣ مَا الْقَاطِعَاتُ لِأَرْضِ الْجَبْرِ فِي طَلِي قَبْلَ الصَّبَاحِ وَمَا يَسْرِينُ^a قِرْطَاسَا

فقال امرؤ القيس

10

١٤ تِلْكَ الْأَمَانِيُّ يَتَرُكُنَ الْفَتَى مَلِكًا دُونَ السَّمَاءِ وَلَمْ تَرْفَعْ بِهِ رَاسَا

فقال عبيد

١٥ مَا الْكَاسِكُونَ بِلَا سَنْعٍ وَلَا بَصْرِ وَلَا لِسَانٍ فَصِيحٍ يُعْجِبُ النَّاسَا

فقال امرؤ القيس

١٦ تِلْكَ الْمَوَازِينُ وَالرَّحْمَانُ أَنْزَلَهَا رَبُّ الْبَرِّيَّةِ بَيْنَ النَّاسِ مِقْيَاسَا

11.

Khiz. I, 324; Agh. XIX, 87¹⁶; al Qalī, *Dhail* 200; Yāqut III, 794; Naṣr. 602:

١ وَخَيْرِي ذُو الْبُرْسِ فِي يَوْمِ بُرْسِهِ خِصَالًا أَرَى فِي كُلِّهَا الْمَوْتَ قَدْ بَرَّقَ

٢ كَمَا خَيْرَتُ عَادَ مِنَ الدَّهْرِ مَرَّةً سَكَائِبَ مَا فِيهَا لِيذِي خَيْرَةٍ أَنْقَى

٣ سَكَائِبَ رِيحٍ لَمْ تُوَكِّدْ يَبْلَدَةَ فَتَتْرُكَهَا إِلَّا كَمَا لَيْلَةُ الطَّلَقِ

a) قِرْطَاسَا, if the reading is correct, seems to have the sense of "a bit, a scrap"; this must be modern, referring to times when paper had become cheap, long after the foundation of Islam. The word is not assigned this sense in the Lexx.

b) See Qur. XLII, 16.

c) See Lane 1873b.

10.

Majānī-l-Adab VI, 144—146; LA VIII, 98¹³ff. has the story and the first four verses, and it is mentioned that the verses are sixteen in all:

لَقِيَ عُبَيْدُ بْنُ الْأَبْرَصِ امْرَأَ الْقَيْسِ فَقَالَ لَهُ عُبَيْدٌ: كَيْفَ مَعْرِفَتُكَ بِالْأَوَائِدِ. فَقَالَ: أَلْفٌ مَا أُحِبُّنَا.

فَقَالَ عُبَيْدٌ

٥ ١ مَا حَيَّةٌ مَيْتَةٌ أَحْيَتْ بَيْتَهَا دَرْدَاءُ مَا أَنْبَتَتْ سِنًا وَأَمْرَاسًا

فَقَالَ امْرُؤُ الْقَيْسِ

٢ تِلْكَ الشَّعِيرَةُ تُسْقَى فِي سَنَابِلِهَا فَأَخْرَجَتْ بَعْدَ طُولِ الْمَكْتِ أَكْدَانَا

فَقَالَ عُبَيْدٌ

٣ مَا السُّودُ وَالْمَيْضُ وَالْأَسْنَاءُ وَاحِدَةٌ لَا يَسْتَطِيعُ لَهُنَّ النَّاسُ تَمَسَّاسًا

١٥ ١٠ فَقَالَ امْرُؤُ الْقَيْسِ

٤ تِلْكَ السَّحَابُ إِذَا الرَّحْمَانُ أَرْسَلَهَا رَوَى بِهَا مِنْ مَحْوِلِ الْأَرْضِ ٥ أُيْبَاسًا

فَقَالَ عُبَيْدٌ

٥ مَا مُرْتَجَاتٌ عَلَى هَوْلٍ مَرَاكِبُهَا يَقْطَعْنَ طُولَ الْمَدَى سَيْرًا وَأَمْرَاسًا

فَقَالَ امْرُؤُ الْقَيْسِ

٦ ١٥ ٦ تِلْكَ النُّجُومُ إِذَا حَالَتْ مَطَالِعُهَا شَبَّهْتُهَا فِي سَوَادِ اللَّيْلِ أَقْبَاسًا

فَقَالَ عُبَيْدٌ

٧ مَا الْقَاطِعَاتُ لِأَرْضٍ لَا أُنِيسَ بِهَا قَاتِي سِرَاعًا وَمَا يَزْجَعْنَ أَنْكَاسًا

فَقَالَ امْرُؤُ الْقَيْسِ

٨ تِلْكَ الرِّسَاحُ إِذَا هَبَّتْ عَوَاصِفُهَا كَفَى بِأَذْيَالِهَا لِلتُّرْبِ كَنَاسًا

٢٠ فَقَالَ عُبَيْدٌ

a) The readings of LA have been chosen for the first hemist.; the *Majānī* prints it thus:

٥ ١ مَا حَبَّةٌ مَيْتَةٌ قَامَتْ بَيْتَهَا دَرْدَاءُ مَا أَنْبَتَتْ سِنًا وَأَمْرَاسًا. In the second hemist. LA has دَرْدَاءُ, and نَابًا for سِنًا.

b) LA أَنْشَأَهَا.

c) LA أَنْفَلَسًا.

٢ a فَحَدَلْ [في] بِرُكَّةٍ بِأَسْفَلِ دِي رَيْدٍ فَشَنُّ فِي [-] دِي الْعَيْبِ
 ٣ فَعَنْسْ [-] فَأَلْعُنَابِ فَمَجْنَبِي عَرْدَةٍ ثُمَّ بَطْنِ دِي الْأَجْفَرِ

7.

LA VI, 43¹² and IX 71⁶; TA V, 68⁸⁶:

بَقَهْوِ كَيْبَرَايِ النَّيِّيطِ أَوْ الْفَرْضِ بِكَفِ اللَّاعِبِ النَّسِيرِ

8.

5 Ya'qubi, *Historiae*, I, 250:

١ سَقِينَا امْرَأَ الْقَيْسِ بِنِ حُجْرٍ [بْنِ حَارِثِ] كُورَسَ الشَّجَا حَتَّى تَعَوَّدَ بِالقَهْرِ
 ٢ وَأَلْهَاهُ هُرْبُ نَاعِمٍ وَتَرَاتِرُ وَأَعْيَاهُ ثَارٌ كَانَ يَطْلُبُ فِي حُجْرِ
 ٣ وَذَلِكَ لَعَنِي كَانَ أَسْهَلُ مَشْرَعَا عَلَيْهِ مِنَ الْبَيْضِ الصَّوَارِمِ وَالسُّرِ

9.

Lane 2770b; LA VII, 281¹¹; TA I, 111³¹; al-Qatī, I, 229:

10 ١ وَإِذَا تَبَاهِرَكَ الْهُمُ مُمْ فَإِنَّهَا كَالِ وَتَاجِرِ

LA VI, 318²⁰:

٢ وَلَقَدْ تَرَانُ بِكَ الْمَجَا لِسْ لَا أَعْرُ وَلَا عَلَاكِزِ

LA VII, 281¹⁷:

٣ كَالْهُنْدُؤَايِي الْمُهَنْدِ هَرَّةُ الْقِرْنِ الْمُنَاجِرِ

a) These lines are unmetrical (metre *Munsariḥ*). The wanting syllables are indicated. In v. 3b فَبَطْنِ has been substituted for Bakrī's فَبَطْنِ.

b) See Lane 2374c. The verse is a description of lightning; it is compared to the lamp of an Aramaic-speaking devotee (cf. I. Q. Mu'all. 72), or the gaming arrow being shuffled in the hands of a player at *Maisir* by night.

c) For the sentiment see *ante*, XVII, 14–18; فَرَاقِرْ here apparently means "a sweet-voiced singer"; see LA VI 399²³.

٣ حَتَّى يُقَالَ لِمَنْ تَعَرَّقَ دَهْرُهُ
 ٤ مَا كُنْتُ زَمَانٍ كَامِلٍ ^{هـ} وَنَصِيَّةً
 ٥ أَذْرَكْتُ أَوْلَ مَلِكٍ نَصَرَ نَاشِئًا
 ٦ وَطَلَبْتُ ذَا الْقَرْيَيْنِ حَتَّى فَاتَنِى
 ٧ مَا تُنْبَغَى مِنْ بَعْدِ هَذَا عَيْشَةً
 ٨ ^{هـ} وَلَيُفْنَيْنِ هَذَا وَذَلِكَ كِلَاهُمَا
 يَا ذَا الزَّمَانِ هَلْ رَأَيْتَ عَبِيدًا
 عِشْرِينَ عِشْتُ مُعَمَّرًا مَحْمُودًا
 وَبِنَاءِ ^ب سِنْدَادٍ وَكَانَ أُبَيْدًا
 رُكُضًا وَكَيْدُتُ بِأَنْ أَرَى دَاوُودًا
 إِلَّا الْخُلُودَ وَلَنْ تَنَالَ خُلُودًا
 إِلَّا الْإِلَهَ وَوَجْهَهُ الْمَعْبُودًا

4.

Ysq. IV, 916¹⁶:

١ وَهَذَا رَامَ عَنِ عَهْدِي وَدَيْكَ مَكَانَهُ
إِلَى حَيْثُ يُفْضَى سَيْلُ ذَاتِ الْمَسَاجِدِ

Khiz. I, 323²¹; Mu'ammari'n, 67²:

٢ ١٠ فَبَيْتُ وَأَفْنَانِي الزَّمَانُ وَأَصْبَحْتُ
لِدَاتِي بَنُو نَعِشٍ وَزَهْرُ الْفَرَاقِدِ

5.

Naqr. 605:

قال يرثي نفسه:

١ ^د يَا حَارِ مَا رَاحَ مِنْ قَوْمٍ وَلَا ابْتَكُرُوا
 ٢ يَا حَارِ مَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ
 ٣ ^{هـ} هَذَا نَحْنُ إِلَّا كَأَرْوَاحٍ تَمُرُّ بِهَا
 إِلَّا وَلَيَمُوتُ فِي آثَارِهِمْ حَادِي
 إِلَّا تَقَرَّبَ آجَالُ لِبَيْعَادِ
 تَحْتَ التُّرَابِ وَأَجْسَادِ كَأَجْسَادِ

6.

Bakri 409¹¹; Naqr. 613; Wüstenfeld, Register 394 (vv. 1 and 2 only, and very corruptly):

١ صَاحِ تَرَى بَرْنَا بِتِ أَرْقُبُهُ ذَاتَ الْعِشَاءِ فِي غَمَاتِمِ غُرِّ

a) A suggestion of De Goeje's: Khiz. وَبِضَعَةً; Mu'am. وَنَصِيَّةً.

b) Khiz. شَدَادِ.

c) Cf. Qur. LV, 26—27: *وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ*.

d) See No. XXV, 5.

e) See No. XXIV, 21: this latter is intelligible, while our text here (ارواح تحت التراب) is not.

SUPPLEMENT

OF FRAGMENTS ATTRIBUTED TO 'ABĪD BY VARIOUS WRITERS, BUT
NOT CONTAINED IN THE *DIWĀN*.

1.

Khiz. II, 403:

أَتَوَعَّدُ أُسْرَتِي وَتَرَكَتَ حُجْرًا يُدِيعُ سَوَادَ عَيْنَيْهِ الْفَرَابَ ١

Jāhidh III, *Opuscula* 62¹⁵:

إِذَا نَدَبُوا إِلَيَّ حَرْبَ أَجَابُوا أَبَوَا دِينَ الْمُلُوكِ فَهَمْ لِقَاحٌ ٢

٥ 'Umdah, I, 35:

فَلَوْ أَدْرَكَتَ عِلْبَاءَ بَنِ قَيْسٍ قَنِعْتَ مِنَ الْغَنِيمَةِ بِالْإِيَابِ ٣

2.

Aḡḡad 176, 12:

قال عبيد يذُكُرُ فرسه:

فَيُتَخَفِقُ مَرَّةً وَيُفِيدُ أُخْرَى وَيُلْحِقُ ذَا الْمَلَامَةِ بِالْأَرَبِ ٤

3.

10 Abu Ḥātim as-Sijistānī, *Kitāb al-Mu'ammarn* (ed. Goldziher) p. 66; Khiz. I, 323:

وَلَتَأْتِيَنَّ بَعْدِي قُرُونٌ جَمَّةٌ تَرَعَى مَخَارِمَ أَيْكَةِ وَالدُّوْدَا ١
فَالشَّمْسُ طَالَعَةٌ وَكَيْلٌ كَاسِفٌ وَالنَّجْمُ تَجْرِي أَنْحَسًا وَسُعُودَا ٢

a) For a similar verse, with a different rhyme, see LA III 419²³.

b) Cf. I. Q., V. 9 and VII, 3.

c) A similar verse is attributed to 'Antarah, (Ahlw. p. 178) Frag. 4, and see LA XI 369¹⁹.

وَمَا خِلْتُ هَ غَمَّ الْجَارِ إِلَّا بِمَفْهَدِي	٢٣	وَجَدْتُ حُرُونَ الْقَوْمِ ه كَالْعَرِّ يُتَّقِي	
وَبَعْدَ بَلَاءِ النَّوْءِ فَادْمَمَ أَوْ أَحْمَدِ	٢٤	وَلَا تُظْهِرَنَّ حُجْبَ أَمْرِي قَبْلَ خُبْرِهِ	
وَلَكِنْ بِرَأْيِ النَّوْءِ ذِي اللَّبِّ فَاقْتَدِ	٢٥	ه وَلَا تَتَّبِعَنَّ رَأْيَ مَنْ لَمْ تَقْضَهِ	
لِدُخْرِ رُفِي وَصَلِ الْأَبَاعِدِ فَارْهَدِ	٢٦	وَلَا تَرْتَدِّنْ فِي وَصْلِ أَهْلِ قَرَابَةِ	
فَعَدَّ لِلدِّيِّ صَادَفَتْ مِنْ ذَلِكَ وَأَزْدِنِ	٢٧	وَأَنْ أَنْتَ فِي مَجْدٍ أَصْنَبْتَ غَيْبِيَّةَ	5
عَلَى كُلِّ حَالٍ خَيْرٌ زَادَ الْمُرُودِ	٢٨	تَزَوَّدَ مِنَ الدُّنْيَا مَتَاعًا فَإِنَّهُ	
فَتِلْكَ سَيْدٌ لَسْتُ فِيهَا بِأَوْحَدِ	٢٩	تَمَّتِي مَرِيءُ الْقَيْسِ مَوْتِي وَإِنْ أُمْتُ	
سَفَاهًا وَجُنُبًا أَنْ يَكُونَ هُوَ الرَّدِي	٣٠	لَعَلَّ الدِّيَّ يَرْجُو رَدَائِي وَمِيتَتِي	
وَلَا مَوْتَ مَنْ قَدْ مَاتَ قَبْلِي بِمُخْلِدي	٣١	فَمَا عَيْشٌ مَنْ يَرْجُو d هَلَاكِي بِضَائِرِي	
حِبَالِ الْمَنَابِي لِالْفَتَى كَدَّ مَرْصَدِ	٣٢	وَكَلِمَتِهِ إِيَّامٌ نَعُدُّ وَقَدْ رَعَتْ	10
مُلَاتِنَاتُهَا يَوْمًا عَلَى غَيْرِ مَوْعِدِ	٣٣	مَيْتَتُهُ تَجْرِي لِوَقْتِ وَقَضْرُ	
سَيَعْلَقُهُ حَبْلُ الْمَيْتَةِ فِي غَدِ	٣٤	فَمَنْ لَمْ يَمُتْ فِي الْيَوْمِ لَا بُدَّ أَنْهُ	
تَهَيَّأْ لِأُخْرَى مِثْلَهَا فَكَأَنَّ قَدِ	٣٥	فَقُلْ لِلدِّيِّ يَبْقَى خِلَافَ الدِّيِّ مَضَى	
يَرْوُحُ وَكَالْقَاصِي الْبَقَاتِ ه لِيَعْتَدِي	٣٦	فَأَنَا وَمَنْ قَدْ بَادَ مِنَّا فَكَالِدِي	

a) Abkar. كَالْعَرِّ; Naṣr. (وَبِرْوَى كَالْعَرِّ); the correction to الْعَرِّ is certain.

b) Abkar. Naṣr. عَمَّ: "Vielleicht عَمَّ für عَمَّ zu lesen — 'was den Schützling bekümmert, seine Sorgen'. 'Volk' heisst ja im Arabischen عَمَّ aber nur ganz ausnahmsweise; und auf das Volk des Mannes, dem von einem Mächtigen Schutz zugestanden ist, bezieht sich der Schutz auch gar nicht: er gilt nur dem Individuum" (Nöldeke).

c) Naṣr. تَقْضَهِ مِنْهُ تَقْضَهِ: Abkar. *id.* with تَقْضَهِ: the construction seems impossible.

d) Abkar. Naṣr. خِلَافِي. "Diese Verbesserung ist mir ziemlich wahrscheinlich" (Nöldeke).

e) Abkar. Naṣr. لِيَعْتَدِي.

	٤	ه نَعَدُ أَوْرَثَتْ فِي الْقَلْبِ سَقْمًا يَعْرُدُهُ
	٧	غَدَاةٌ بَدَتْ مِنْ سِتْرِهَا وَكَأَنَّمَا
	٨	وَتَبَسُّمٌ عَنِ عَذْبِ اللَّيْلِ كَأَنَّهُ
	٩	فَأَيْبَى إِلَيَّ سَعْدَى وَإِنْ طَالَ نَائِبُهَا
5	١٠	إِذَا كُنْتُ لَمْ تَعْبَأُ بِرَأْيِي وَلَمْ تَطْعُ
	١١	فَلَا تَتَّقِي ذَمَّ الْعَشِيرَةِ كُلِّهَا
	١٢	وَتَضْفَحُ عَنِ ذِي جَهْلِيهَا وَتَحْوِطُهَا
	١٣	وَتَنْزِلُ مِنْهَا بِالْمَكَانِ الَّذِي بِهِ
	١٤	فَلَسْتُ وَإِنْ عَلِمْتَ نَفْسَكَ بِالْمَنَى
10	١٥	لَعَبْرَكَ مَا يَخْشَى هِ الْخَلِيطُ تَفْخِشِي
	١٦	وَلَا أَبْتَعِي وَدَّ أَمْرِي قَدْ خَيْرُهُ
	١٧	وَإِنِّي لِأَطْفِي الْكَرْبَ بَعْدَ شُبُوبِهَا
	١٨	فَأَرْقُدُنَهَا لِلطَّالِمِ النُّضْطَلِي بِهَا
	١٩	وَأَغْفِرُ لِمَوْتِي هِنَاةً تُرِيبُنِي
	٢٠	وَمَنْ رَامَ ظَلْمِي مِنْهُمْ فَكَأَنَّمَا
	٢١	وَإِنِّي لَسَدُّو رَأْيِي يُعَاشُ بِفَضْلِي
15	٢٢	إِذَا أَنْتَ حَمَلْتَ الْخَوْرُونَ أَمَانَةً
		عِيَادًا كَسَمِ الْحَيَّةِ الْمَتَغَلِّدِ
		تُحَكِّفُ ثِنَايَاهَا بِحَالِكِ إِئْمِدِ
		ه أَقَاجِي الرَّبِّي أَضْحَى وَظَاهِرُهُ نَدِ
		إِلَى نَيْلِهَا مَا عِشْتُ كَالْحَاثِمِ الصَّدِي
		لِنُضْحٍ ٤ وَلَا تُضْعِي إِلَيَّ قَوْلِ مُرْشِدِ
		وَتَذْفَعُ عَنْهَا بِاللِّسَانِ وَبِالْيَدِ
		وَتَقْمَعُ عَنْهَا نَخْوَةَ الْمُتَهَدِّدِ
		يُرَى الْفَضْلُ فِي الدُّنْيَا عَلَى الْمُتَحَدِّدِ
		بِإِدَى سُورِدِ بَانٍ وَلَا كُرْبِ سَيْدِ
		عَلَيْهِ وَلَا أَنَايَ عَلَى الْمُتَوَرِّدِ
		وَلَا أَنَا عَنْ وَضِلِ الصَّدِيقِ بِأَصِيدِ
		وَقَدْ أُرْمَدَتْ لِعَفْيِي فِي كُلِّ مَرْدِدِ
		ه إِذَا لَمْ يَزْفَعْ رَأْيُهُ عَنْ تَرْدِدِ
		فَأَظْلِمُهُ مَا لَمْ ٤ يَنْلِنِي بِمُحَقِّدِي
		تَرْقِصَ حِينًا مِنْ شَوَاهِقِي ٥ صِنْدِيدِ
		وَمَا أَنَا مِنْ عِلْمِ الْأُمُورِ بِبُنْتِيدِي
		فَإِنَّكَ قَدْ أَسْنَدْتَهَا شَرًّا مُسْنِدِ

a) LA IV, 322⁷ has this v. with the following reading: تَعَدُّ عِيَادًا كَسَمِ الْحَيَّةِ الْمَتَغَلِّدِ; we should apparently read يَعَدُّ, which may be used in the sense of يِعَادُهُ or the reading may be يِعَدُّ or يُعَادُهُ, either of them permissible variations for يُعَادُهُ, which is inadmissible in verse. The verb تَعَدُّ appears from LA to be a ἀπαξ λεγόμενον. (So also TA).

b) أَقَاجٍ construed with a singular is strange: cf. ante, XXII, 26.

c) Abkar. Naşr. وَلَا تَضْعِي إِلَيَّ (but both have تَتَّقِي in next v.).

d) Abkar. Naşr. الْجَلِيدِ, which has no suitable meaning.

e) Abkar. Naşr. read تَوَدُّدٍ عَنْ تَرْدِدِ, which appears to have no sense.

f) Some error seems to lie hid in يَنْلِنِي. Naşr. changes the مَحَقِّدِ of Abkar. to مَحَقِّدِ; but both words have the same meaning.

g) Şindid, a mountain in Tihamah: Yzq. III, 420.

٨ a بَرِمَتْ بَنُو أَسَدٍ كَمَا بَرِمَتْ بِيئِضَتِهَا الصَّمَامَةُ
 ٩ b جَعَلَتْ لَهَا عُرْدَيْنِ مِنْ نَشِمٍ وَأَخْرَمِ مِنْ نُبَامَةٍ
 ١٠ إِمَّا تَرَكْتَ تَرَكْتَ عَفْوًا أَوْ تَتَلَّتْ فَلَا مَلَامَةَ
 ١١ c أَنْتَ الْمَلِيكَ عَلَيْهِمْ وَهُمْ الْعَبِيدُ إِلَى الْقِيَامَةِ
 ١٣ d دَلُّوا لِسَوِّطِكَ مِثْلَ مَا دَلَّ الْأَشْيَقِرُّ ذُرَّ الْحِرَامَةِ

5

XXX.

١ e لَمِنْ دِمْنَةٍ أَقْوَتْ بِحَرَّةٍ صَرْغِدِ تَلُوحُ كَعُنْوَانِ الْكِتَابِ الْمَجْدِدِ
 ٢ لِسَعْدَةَ إِذْ كَانَتْ تُثِيبُ رِبُودَهَا وَإِذْ هِيَ لَا تَلْقَاكَ إِلَّا بِأَسْعِدِ
 ٣ وَإِذْ هِيَ حَرَّاءُ الْمَدَامِجِ طِفْلَةَ كَبِئْلِ مَهَاةٍ حُرَّةٍ أَمْ فَرْغِدِ
 ٤ فُرَاعِي بَعِ نَبْتِ النَّخَائِلِ بِالضُّكِيِّ وَتَأْوِي بِهِ إِلَى أَرَاكِ وَغَرْغِدِ
 ٥ وَتَجْعَلُهُ فِي سِرْبِهَا نَضَبَ عَيْنِهَا وَتُثْنِي عَلَيْهِ الْجَيْدِ فِي كُلِّ مَرْغِدِ

10

a) Maidani (Freyt.) I, 459 has vv. 8 and 9 as text. BQut. Adab, 70, Jāh. Ḥayawan III, 31, Damiri I, 229, all read عَيُّوا بِأَمْرِهِمْ كَمَا عَيَّبَتْ أَلْخَ.

b) BQut. Adab, Damiri, II. cc., as text; Jāh. misprints نَشِمٌ for نَشِمٍ.

c) BQut. Shi'r, Khiz. I, 160, Iqtidāb 314, all as text.

d) See a different reading in Introduction, p. 4 ante.

XXX. Metre *Tawil*. This poem is taken from Abkariyas, *Nihayat al-'Arab fi Akhbār al-'Arab* (Beirut 1865), pp. 114—115, who appears to have derived it from some recension of the *Jamharah* of which MSS do not exist in Europe (Geyer's statements on this subject in *Zwei Gedichte v. al-A'ḥā* I, p. 2, note, require correction). It was reprinted in the *Majāni-l-Adab*, VI, 239, without any change. In Naṣr. 602—4 (where vv. 2—9 are omitted) many errors of the original have been set right, though some are still left. One verse, No. 6, is cited in the LA with 'Abid's name.

e) Abkar. Naṣr. *أَمِنْ دِمْنَةٍ أَقْوَتْ بِحَرَّةٍ صَرْغِدِ*: the correction of the first two words shown in the text is certain: it is rendered necessary by v. 2 *لِسَعْدَةَ*. The *Ḥarrah* or volcanic plain of Darghad (which appears still to bear that name: see Doughty's map) is very frequently mentioned in the old poetry: Yāq. II, 249; Bakri 619—20, 'Amir Diw. VIII, 6, XXIX, 3, etc.

f) Abkar. *بُرُودَهَا*.

g) Abkar. *بِأَسْعِدِ*.

١٥ فَاصْبِحِ الرَّوْضَ وَالْقَيْعَانَ مُنْرِعَةً مِّنْ بَيْنِ مُرْتَفِقِي فِيهِ ٥ وَمَنْطَاحِ
 الْمُرْتَفِقِ مَا رَاكَ قَدْ حَبَسَهُ شَيْءٌ يَّتَرَفِقُ بِهِ. وَالْمَنْطَاحُ سَائِلٌ لَمْ يَكُنْ لَهُ مَا يَحْبِسُهُ فَسَالَ: وَمَكَانٌ
 مُرْتَفِقٌ فِيهِ وَمَنْطَاحٌ فِيهِ ٥

XXIX.

١ يَا عَيْنِ فَاذْكُرِي مَا بَدَى أَسَدٍ فَهَمَّ أَهْلُ النَّدَامَةِ
 ٢ أَهْلَ الْقِيَابِ الْخُمْرِ وَالْ نَعَمِ ٥ الْمُرْتَبِلِ وَالْمُدَامَةِ
 ٣ وَذُرِّي الْحَيَاةِ الْجُرْدِ وَالْ أَسَدِ الْمُتَقَفِّ الْمُقَامَةِ
 ٤ حَلًّا أَبَيْتَ اللَّغْنَ حَلًّا إِنَّ فِيمَا كُنْتَ آمَةً
 ٥ فِي كُلِّ وَادٍ بَيْنَ ٥ يَتْرَبِ فَالْقُصُورِ إِلَى الْيَمَامَةِ
 ٦ تَطْرِبُ عَانٍ أَوْ صِيَا حُ مَكْرَبِي رَأَوْ صَوْتُ هَامَةِ
 ٧ وَمَنْعَتَهُمْ نَجْدًا فَقَدْ حَلُّوا عَلَى وَجَلِ تِهَامَةِ

a) The print of Mukht. has مَنْطَاحِ, but the word appears to be a participle, VII, from طَاحَ (ط or ع). This verse has been much discussed; see Lane 1127b, LA III, 352³ and 354⁴, and XI, 411³⁴; the alternatives for the last word are given in Lane as مَنْصَلِحِ and مِنْ طَاحِي: other variations are مُرْتَفِقٌ for مُرْتَفِقِ, مِّنْ بَيْنِ مَا بَيْنَ, مُرْتَفِقٌ for مُرْتَفِقِي (LA III 352) and فِيهِ for مِنْهَا (LA XI 411). LA III, 354 has another form of the first hemist.: وَأَمَسَتْ الْأَرْضُ وَالْقَيْعَانُ مُنْرِعَةً.

XXIX. Metre *Kamil muraʿfal* (or *majzūʿ*). This is a celebrated poem; the text is taken from Agh. VIII, 65, which has been copied in Naʿr. 598. BQut. 37 has vv. 1, 2, 4–6, 11; and verses are often cited elsewhere; see some quoted in the Introduction, p. 4, *ante*.

b) BQut. 37 يَا عَيْنِ مَا فَاذْكُرِي.

c) Naʿr., MSS of Agh., الْمَوْتَلِ.

d) LA XIV 304³³ and BQut. have مَهَلًا in both places for حَلًّا (and so *ante*, Introduction).

e) Yzq. IV 1008 وَالْقُصُورِ يَتْرَبِ وَالْقُصُورِ. BQut. وَالْقُصُورِ.

f) BQut. عَانٍ يُسَاقِي بِهِ وَصَوْتُ مَكْرَبِ وَرَقْلَهُ. In Yzq. *l. c.* the verse is differently given: عَانٍ يُسَاقِي بِهِ وَصَوْتُ مَكْرَبِ وَرَقْلَهُ هَامَةِ.

٨ هـ فَمَنْ بِنَجْوَيْهِ كَمَنْ بِمَخْفَلِهِ وَالْمُسْتَكِينُ كَمَنْ يَمْشِي بِقِرْوَاحِ
النَجْوَةِ مَا أُرْتَفِعَ مِنَ الْأَرْضِ. وَالْمَخْفَلُ مُسْتَقَرُّ الْمَاءِ. وَالْقِرْوَاحُ أَرْضٌ مُسْتَوِيَةٌ طَاهِرَةٌ. وَالْمُسْتَكِينُ الَّذِي
فِي بَيْتِهِ ٥

٩ كَأَنَّ رَيْقَهُ لَمَّا هَعَلَا شَطْبًا أَقْرَابُ أُنْبَلَقَ يَنْفِي الْأَخْيَلَ رَمَاحِ
٥ يَنْفِي لِخَيْلٍ يَطْرُدُهَا: شَبَّ تَكَشَّفَ بِيَاضِ الْبَرِّيِّ بِتَكَشُّفِ الْأَبْلَقِ عَنِ أَرْفَعِهِ ٥
١٠ هـ فَالْتَمَعَ أَغْلَاهُ ثُمَّ أَرْتَجَّ أَسْفَلُهُ وَفَاقَ ذَرْعًا يَكْمُلُ الْمَاءَ مُنْصَاحِ
الْتَمَعَ صَوْتٌ وَهُوَ مِنَ اللَّجَّةِ. وَيُرْوَى فَتَجَّ أَغْلَاهُ. وَمُنْصَاحٌ مُنْشَقٌّ بِالْمَاءِ: وَيُقَالُ أَنْصَحَ الْبَرِّيُّ إِذَا أَنْصَحَ
وَكَذَلِكَ التَّوْبُ ٥

١١ هـ كَأَنَّهَا بَيْنَ أَغْلَاهُ وَأَسْفَلِهِ هـ رَيْطٌ مُتَشَرِّةٌ أَوْ صَوْنٌ وَضَبَاحِ
١٢ هـ كَأَنَّ فِيهِ إِشَارًا جِلَّةً شُرْفًا شُعْنَا لَهَا مِيمٌ قَدْ هَمَّتْ بِإِشْرَاحِ
العِشَارِ الَّتِي اتَى عَلَيْهَا عَشْرَةُ أَشْهُرٍ مِنْ حَمَلِهَا. وَالجِلَّةُ الْمَسَانُ مِنَ الْإِبِلِ. وَالشُّرْفُ الْكِبَارُ مِنْهَا. وَاللَّهَامِيمُ
الغِرَارُ. وَيُقَالُ أَرَشَحْتَ النَّافِذَ إِذَا اشْتَدَّ فَصِيلُهَا وَقَبِيٌّ وَهُوَ فَصِيلٌ رَاشِحٌ: وَأَمَّا ذَكَرَهَا بِذَلِكَ لِأَنَّهَا تَحِينُ ٥
١٣ بُعَا حَنَا جِرْهَا هَذَا مَشَايِرْهَا تَرْسِيمُ أَوْلَادِهَا فِي قَرْقَرٍ ضَاحِي
يُرْوَى * تَرْجِي مَطَافِلَهَا فِي ضَخْمِ [ضَاحِي] *. وَتَرْسِيمٌ تَرْعَى. وَضَاحٍ بَارِزٌ ٥
١٤ هَبَّتْ جَنُوبٌ بِأَوْلَادِهِ وَمَالَ بِهِ أَعْبَازُ مَنْ يَسْمَعُ الْمَاءَ دَلَّاحِ ١٥

a) LA III, 396¹⁸ ('Abīd) كَمَنْ بَعْقَوْتِهِ; Agh. X, 7, transposes بِمَخْفَلِهِ and بِنَجْوَيْهِ in the first hemist; Ysq. reads كَمَنْ بَعْقَوْتِهِ كَمَنْ بَعْقَوْتِهِ. This verse appears to be out of place; see translation.

b) Mukht. وَعَلَا; but Khiz. I, 76, Bakrī 811¹⁸, Ysq. all with عَلَا, which seems to be the right reading; cf. عَلَا قَطْنَا in I. Q. Mu'all. 74. Mount Shaṭīb is said by Bakrī to be in the country of Tamīm; but it occurs in 'Abīd's poetry (ante, XIV, 4), and that of Bishr b. Abī Khāsim (Ysq. III, 289⁵) and Imra'al-Qais (XXV, 1), which points to the territory of Asad rather than Tamīm.

c) Fā'iq I, 225, with قَتَجَّ.

d) Agh. X, 7¹, as text.

e) Cited Labīd Diw., Khālidī p. 87¹, with بِيصًا for شُعْنَا.

f) Ysq. IV, 49¹ مَرَابِعَهَا ('Abīd).

١٧ مُسْرِعَاتٍ كَأَنَّهُنَّ مُرَاةٌ سَمِعَتْ صَوْتَ هَاتِفِ كَلَابِ
١٨ لِحِقَاتِ الْبُطُونِ يَضْهِنَنَّ فَخْرًا قَدْ حَوَيْنَ النَّهَابَ بَعْدَ النَّهَابِ

XXVIII.

١ هَبَّتْ قَلْمُومٌ وَلَيْسَتْ سَاعَةَ اللَّاحِئِ
٢ قَاتَلَهَا اللَّهُ تَلْكَأَيِ وَقَدْ عَلِمَتْ
٣ كَانَ الشَّبَابُ ه يُلْهِينَا وَيُعْجِبُنَا
٤ ب إِنَّ أَشْرَبَ الذَّمَّرَ أَوْ ه أَرْزَأُ لَهَا ثَمْنَا
٥ وَلَا مَعَالَةَ مِنْ قَبْرِ بِمَخْضِيئِ
مَخْنِيئٌ مَا أَنْعَفَ مِنَ الْوَالِي. كسرة الثور في بياضه: وَصَاحَ أَيْبِضَ يَتَوَضَّحُ يَلْمَعُ ه
٦ هِيَ مِنَ لِبَرِّي أَيْبَتْ اللَّيْلَ أَرْقُبُهُ
٧ دَانِ مُسِيفٍ نُورِي الْأَرْضِ هَيْدْبُهُ
١٠ مِسْفٌ شَدِيدُ الذَّنْوِ مِنَ الْأَرْضِ. وَهَيْدْبُهُ مَا تَدَلَّى مِنْهُ ه

XXVIII. Metre *Bastī*. This poem is printed as contained in the *Mukhtarāt*, pp. 100—101; it is variously attributed to 'Abd and to Aus b. Ḥajar of Tamīm: according to Agh. X, 5, the latter was al-Aṣma's opinion and that of some of the scholars of al-Kufah, while others ascribed it to 'Abd; for a discussion of the question see notes to the translation. The poem is celebrated, and vv. 7 and 8 occur in a great number of citations; it has been printed in Geyer, *Dhw. of Aus* (pp. 3—4 Arabic text, pp. 27—31 translation); reference should be made to that work for a list of the places where verses of it are found. To this list may now be added the *Risālat al-Ghufran* of Abu-l-'Alā' al-Ma'arrī, pp. 66—67 (ed. Cairo, 1907).

a) Mukht. wrongly يُلْهِينَا.

b) Mukht. wrongly أَنْ.

c) Agh. X, 5 أُغْلِي بِهَا.

d) LA X, 219¹⁷, and Geyer, Aus: أَوْ فِي مَلِيعِ كَظْهِرِ الثَّرَسِ وَصَاحَ.

e) Agh. X, 5 has instead: لِمَتِي أَرْقُبْتُ وَلَمْ يَأْرَفْ مَعِيَ صَاحٍ لِمَسْتَكَيْفٍ بَعِيدِ النَّوْمِ لَوَاحٍ

Geyer gives both this and our v. 6: both do not seem to be required. Yāq. III, 289 has vv.

6, 7, 9, 8, with 'Abd's name; in v. 6 Yāq. reads كَمِصِي for كَبِيَايِ, and so Geyer.

٣ فَتَرَاوَحْنَهَا وَكُلُّ مَلِيحٍ دَائِمِ الرَّغْدِ مُرَجِحِينَ السَّحَابِ
مُرَجِحِينَ ثَقِيل: يقال أُرْجِحْتَنَ إِذَا اهْتَزْتَنَ: وَأُرْجِحْتَنَ الشَّرَابُ إِذَا رَفَعَهُ ٥

٤ أَوْحَشْتَ بَعْدَ ضَرْبِ كَالسَّقَالِي
٥ وَمَرَّاحٍ وَمُسْرَحٍ وَحُلُولٍ
٦ مِنَ الرَّعْبِيَّةِ مِنَ النِّسَاءِ الشُّطْبَةِ: وَالرُّعْبِيَّةُ الْقِطْعَةُ مِنَ السَّنَامِ ٥

٧ وَكُهُولٍ ذَرِي نَدَى وَحُلُومٍ
٨ هَيْجِ الشُّوقِ لِي مَعَارِفِ مِنْهَا
٩ أَوْطَنْتَهَا عُفْرُ الطِّبَاءِ وَكَانَتْ
١٠ حُرْدٍ بَيْنَهُنَّ حُرْدٌ سَبْتِنِي
١١ وَهَبَابٍ أَنْجَادِ غُلْبِ الرِّقَابِ
١٢ حِينَ حَلَّ الْمَهِيْبُ دَارَ الشَّبَابِ
١٣ قَبْلَ أَوْطَانِ بُدَيْنِ أَتْرَابِ
١٤ بِدَلَالٍ وَهَيْجَتِ أَطْرَابِي

١٥ جَارِيَةٌ حُرْدٌ خَفِرَةٌ وَجَمْعُهَا حُرْدٌ: وَالْخَرِيدَةُ اللَّوْلُؤَةُ ٥ يُتَقَبَلُ: يُقَالُ لِكُلِّ عَذْرَاءٍ خَرِيدَةٌ. وَالْخَوْدُ الْمَرْأَةُ

النَّعْمَةُ ٥

١٠ صَعْدَةٌ مَا عَلَا الْحَقِيبَةَ مِنْهَا وَكَثِيبٌ مَا كَانَ تَحْتَ الْحِقَابِ

يقول [٩] طويلة كالرُمح. والكثيب الرَّمْلُ الْمُجْتَمِعُ شِبْهُ عَجْرَهَا بِهِ ٥

١١ إِنَّا إِثْمًا حُلِينَا زُورًا
١٢ لَا نَقِي بِالْأَحْسَابِ مَا لَا وَلَكِنْ
١٣ وَنَصُدُّ الْأَفْدَاءَ عَنَّا بِضَرْبِ

الْحِذَامِ وَالْحِذْمُ الْقِطْعُ وَسَيْفٌ مِخْتَمٌ قَاطِعٌ ٥

١٤ وَإِذَا الْحَيْلُ هَمَّرَتْ فِي سَنَا الْحَزْرِ
١٥ وَاسْتَجَارَتْ بِنَا الْكَيْوُولِ عِجَالًا

١٩ مُضْغِيَّاتِ الْخُدُودِ شُعْتِ النَّوَاصِي
٢٠ فِي شَمَاطِيطِ غَارَةِ أَسْرَابِ

الشَّمَاطِيطُ الْفَرْقِيُّ: جَاءَتْ لِلْحَيْلِ شَمَاطِيطٌ. وَالسَّرْبُ وَالسَّرْبَةُ لِلْجَمَاعَةِ مِنَ الْقَطَا وَالطِّبَاءِ وَالشَّاءِ وَالنِّسَاءِ:

وَيُقَالُ سَرَبْتُ مِنَ الْحَيْلِ ٥

a) Al-Wajrh and Hallab, names of celebrated stallions: the former belonged to Ghant, the latter to Taghlib; for the former see Tufail I, 22, for the latter LA I, 324³⁻⁸.

b) The long protasis vv. 14—18 has no apodosis; probably a verse (or verses) containing it has (or have) fallen out.

الرِّقْفِ السِّيفِ الْمُحَدَّدِ. وَالنَّخِيلِ الْعَطْشَانُ ۞

١٥ ۞ وَجَمَعَ عَسَانَ كَعَيْنَاهُمْ بِجَحَقْلِ قَسَطْلُهُ دَائِلُ

القسطل الغبار. والذائل الطويل الذيل لا ينقطع ۞

١٩ قَوْمِي بَنُو دُودَانَ ۞ أَهْلُ النَّهْيِ يَوْمًا إِذَا أُلْفِجَتِ ۞ الْكَاثِلُ

لخائل التي اتى عليها حوّل ولم تحمّل وجمعها حوّل. وألّفجت الناقة اذا تحمّل ۞

١٧ كَمْ فِيهِمْ مِنْ سَيِّدِ أَيْدِي ذِي نَفَعَاتٍ قَائِلٌ فَاعِلُ

١٨ مَنْ قَوْلُهُ قَوْلٌ وَمَنْ يَغْلُهُ فِعْلٌ وَمَنْ نَائِلُهُ نَائِلُ

١٩ الْقَائِلُ الْقَوْلُ الَّذِي مِثْلُهُ ۞ يَنْبُتُ مِنْهُ الْبَلْدُ الْمَاجِلُ

٢٠ لَا يَحْرِمُ السَّائِلُ إِنْ جَاءَهُ وَلَا ۞ يُعْقَى سَيْبُهُ الْعَاذِلُ

لا يعقى سيبه لا يحبس: يقال عفاه واعتفاه حبسه. وبرى يعقى بمحوه ۞

٢١ فَرَوَالطَّاعِنُ الطَّغْنَةَ يَوْمَ الرَّهَى يَدْهَلُ مِنْهَا الْبَطْلُ الْبَاسِلُ

XXVII.

١ لِمَنِ ۞ الدَّارُ أَفْرَتٌ ۞ بِالْحِنَابِ ۞ غَيْرَ نَوِيٍّ وَدِمْنَةٍ كَالِكِتَابِ

٢ ۞ غَيْرَتَهَا الصَّبَا وَنَفْحُ جَنُوبِ ۞ وَشَمَالِ تَذَرُو دُتَاقَ التُّرَابِ ۞

a) Omitted in Naṣr.

b) Naṣr. أَهْلُ الْحَجَى. إقتدب 361 أَعْلُ النَّدَى.

c) Naṣr. الْكَاثِلُ.

d) Naṣr. يَمْرُوعٌ.

e) Mukht. text has يُعْقَى with ف, and so in scholion عَفَاهُ and اَعْتَفَاهُ; but the last words of the scholion show that ف should be read throughout.

f) BQut. Adab and Iqtidab read the second hemist. يَنْهَلُ مِنْهُ الْأَسَلُ النَّاهِلُ; and with this reading the v. is also attributed to an-Nābighah: see Frag. 45 (Ahlw. p. 174), where مِنْهَا يُعَلُّ مِنْهَا. يَنْهَلُ مِنْهُ.

XXVII. Metre *Khafif*. Poem in Mukht, 105-6; so far citations have not been found elsewhere.

g) Mukht. incorrectly الدِيَارِ.

h) Mukht. الْحِنَابِ; see Yāqut II, 120, and Bakrī 248.

أَقْوَتْ خَلَّتْ ۞

- ٦ وَرُبَّمَا خَلَّتْ سُلَيْمَى بِهَا كَأَنَّهَا فَطْبُورَةٌ خَائِلٌ
 العُطْبُورَةُ الطَّبِيَّةُ الطَّوِيلَةُ العُنْفُ الحَسَنَتُّهَا. والحَائِلُ التي تَحْذُلُ الطَّبَاءَ لَا تَرعى مَعَهَا وَتَقِيمُ عَلَى وِلْدَانِهَا ۞
- ٧ لَوْلَا نُسَيْبُكَ جَمَالِيَّةٌ أَدَمَاءُ دَامَ حُفَّتَهَا بَارِئٌ
 ٥ الجَمَالِيَّةُ نُشْبَةُ الجَمَلِ فِي عِظَمِ خَلْفِهَا. تَنْسِيكَ تَنْسِيكَ هَذَا اللَّهْوُ ۞
- ٨ حَرْفٌ كَانَ الرِّحْلَ مِنْهَا عَلَى ذِي عَانَةٍ مَرْتَعَةٌ عَائِلٌ
 الحَرْفُ الصَّيْمِرَةُ مِنَ الإيْلِ. عَلَى ذِي عَانَةٍ أَيْ عَلَى حِمَارٍ مَعَ قِطْعَةٍ مِنَ الأُتُنِ. وَعَائِلٌ أَرْضٌ ۞
- ٩ يَا أَيُّهَا السَّائِلُ عَن مَجْدِنَا إِنَّكَ عَن مَسْعَانَا جَاهِلٌ
 إِرَادَ بِمَسْعَانَا فَادْخَلَ عَن مَكَانِ البَاءِ: وَمَسْعَانَهُمْ فَعَلَهُمْ وَفَضَّلَهُمْ ۞
- ١٠ إِنْ كُنْتَ لَمْ تَأْتِكِ أَيَّامُنَا فَاسْأَلْ تُنَبِّأُ أَيُّهَا السَّائِلُ
 ١١ سَائِلُ بِنَا حُجْرًا ۞ وَأَجْنَادُهُ يَوْمَ تَوَلَّى جَمْعُهُ d النَّجَائِلُ
 للجَائِلِ الهَارِبِ المُنْصَرِّفِ ۞
- ١٢ يَوْمَ هَاتَى سَعْدًا عَلَى مَائِطٍ مَرَجَاوَلَتْ مِنْ خَلْفِهِ كَاهِلٌ
 المَائِطُ والمَائِزِيُّ مَضِيغُ الحَرْبِ. سَعْدُ بْنُ ثَعْلَبَةَ بْنِ كَاهِلِ بْنِ أُسْدِ بْنِ خَزِيمَةَ رَهْطُ الكُمَيْتِ ۞
- ١٣ فَأَوْرَدُوا ۞ سِرْبًا لَهْ ذُبْلًا كَأَنَّهُنَّ اللَّهَبُ الشَّاعِلُ
 الذُّبْلُ القَنَا البَيَاسِ ۞
- ١٤ وَهَامِرًا أَنْ كَيْفَ يَغْلُوهُمْ ۞ إِذِ اتَّقَيْنَا النُّرْهَفُ ۞ النَّاهِلُ

a) Cited Ya'q. (l.c.) with second hemist. thus: *إِنَّكَ مُسْتَعْبِي بِنَا جَاهِلٌ*; but the second and third words are editorial conjectures; the MS had *مُسْتَعْبِيْنَا* (corruptly).

b) Ya'q. *إِنْ كُنْتَ لَمْ تَسْمَعْ بِأَبَائِنَا فَسَلِ الخ. Naqr. إِنْ كُنْتَ لَمْ تَأْتِكِ أَنْبَاؤُنَا وَأَسْأَلْ بِنَا يَا أَيُّهَا السَّائِلُ*.

c) Ya'q., Naqr. *عَدَاةُ الوَقَى*.

d) Ya'q., Naqr. *الأَحَائِلُ*.

e) Ya'q., Naqr. *لَقُوا سَعْدًا*.

f) Ya'q., Naqr. *وَحَاوَلَتْ*.

g) Ya'q. *سِرْبًا*; for the metaphor cf. Zuhair, Mu'all. 36.

h) Mukht. has *إِذَا*: "Ich vermthe, dass hier *إِذِ* zu lesen, da es sich wahrscheinlich nur um ein Treffen handelt, dasselbe, das auch II, 19, VII, 10ff. und XVII, 10 gemeint ist" (Nöldeke).

i) Naqr. *النَّائِلُ*.

١١ *a* قَدْ أَتْرُكُ الْقِرْنَ مُضْفَرًا أَنَامِلُهُ كَأَنَّ أَثْوَابَهُ مُجَبَّتْ بِفِرْصَادِ
 اراد كَأَمَّا مَجَّ عَلَيْهَا فِرْصَادٌ لَانَهَا مُخْضَبَةٌ بِالِدِمَاءِ. وَمُضْفَرًا أَنَامِلُهُ: يَقُولُ طَعَنْتُهُ فَتَرَفَ حَتَّى اصْفَرَّ.

والفِرْصَادُ التُّوتُ وَهُوَ أَفْصَحُ مِنَ التُّوتِ ۞

١٢ *هـ* أَوْجَرْتُهُ وَنَوَاصِي الْخَيْلِ شَاحِبَةٌ سَنَاءً عَامِلَهَا مِنْ خَلْفِهِ بَادِي

5

العامل أَسْفَلُ مِنَ السِّنَانِ بِدِرَاعٍ أَوْ شِبْرِ حَيْثُ يُعْقَدُ الْوَلَاءُ ۞

XXVI.

١ أَمِنْ رُسُومِ نَائِيهَا نَاحِلُ وَمِنْ دِيَارِ دَمْعِكَ الْهَامِلُ
 ٢ أَجَالَتِ الرِّيحُ بِهَا دَيْلَهَا عَامًا وَجَرُونُ مُسْبِلُ هَاطِلُ

أَجَالَتُ جَرَّتْ. وَالْجَرُونُ يَعْنِي السَّحَابَ. وَالْمُسْبِلُ الدَانِي مِنَ الْأَرْضِ: يُقَالُ: اسْبَلَّ الْحَرَبَ لِلسَّقْرِ

إِذَا لَرَمَ الْأَرْضَ ۞

10

٣ ظَلْتُ بِهَا كَأَنِّي شَارِبٌ صَهْبَاءُ مِمَّا عَتَقْتُ بَابِلُ

ظَلْتُ مَكَّنْتُ نَهَارِي ۞

٤ بَدَلُ مَا بُكَاءُ الشَّيْخِ فِي دِمْنَةٍ وَقَدْ عَلَاةُ الْوَضْعِ الشَّامِلُ

الْوَضْعُ الشَّيْبُ وَكَأَنَّ أَبْيَضَ وَضَعَهُ ۞

٥ أَقْوَتُ مِنَ اللَّائِي هُمْ أَهْلُهَا فَمَا بِهَا إِذْ طَعَنُوا آمِلُ

a) Cited LA IV, 346⁺; frat hemistich in Lane 2491a.

b) Wanting in Khiz.; SSM مُعَلِّمَةٌ for شَاحِبَةٌ. The final verse in Khiz., Agh., Naṣr. is as follows:

الْخَيْرُ يَبْقَى وَلَنْ طَالَ الزَّمَانُ بِدِ وَالشَّرُّ أَخْبَثُ مَا أُوعِيَتْ مِنْ زَادِ

This verse also occurs in Agh. XIX, 86, and Jam. Introd. 22, in connection with an apocryphal story about 'Abīd and a snake, related by Ibn al-Kalbi; it is quoted 'Umdah I, 191, and in many other places.

XXVI. Metre *Sarī'*. Poem printed from Mukht. 94—96, whence the scholia are taken. Vv. 9—21 are in Naṣr., 604; vv. 9—13 in Ya'qubi, History, I, 249; *Iqtidāb* (commy on BQut. *Adab al-Kuttāb*), p. 361, has vv. 16—18 and 21. The poem is intimately connected with Imra' al-Qais's poem No. 51 (Ahlw. p. 151), which is perhaps an answer to it.

c) I have not found this phrase in the Lexx.: perhaps there is some mistake.

- ٣ **ا** يَكْلِفُونَ **ب** سُرَاهَا كُلَّ يَعْمَلَةٍ **ج** مِثْلَ الْمَهَاةِ إِذَا مَا **د** اَحْتَتَّهَا الْخَادِي
 البَعْلَةَ الْقَوِيَّةَ عَلَى الْعَمَلِ فِي سِيرَعَا. والمهاة البقرة. ويروى *يَكْلِفُونَ فَلَهَا كُلَّ نَاجِيَةٍ* مِثْلَ الْفَنِيْفِ ٥
- ٤ **م** اَبْلِيغَ اَبَا كَرِبٍ عَنِي **ه** وَاَسْرَتَهُ **ز** قَوْلًا سَيَذْهَبُ عَوْرًا بَعْدَ اِنْتِجَانِ
 ابو كريب عمرو بن الحارث بن عمرو بن حنجر اكيد النمرار. والقور ما تظامن من الارص والنجد ما ارتفع
ح منها: اراد عور تهمامة ونجدها: وانجد الرجل اخذ الى نجد ٥
- ٥ **ز** يَا عَمْرُو مَا رَاحَ مِنْ قَوْمٍ وَلَا اَنْتَكُرُوا **ح** اِلَّا وَلِيَمَوْتِ فِي آثَارِهِمْ حَادِي
٦ فَاِنْ رَأَيْتَ بِوَادٍ حَيَّةً ذَكَرًا **د** فَاَمِصْ وَدَعْنِي اَمَارِسَ حَيَّةَ الْوَادِي
٧ **و** لَأَعْرِفَنَّكَ **ه** بَعْدَ الْمَوْتِ تَنْدُبِي **ز** وَفِي حَيَاتِي مَا زَوَّدْتَنِي زَادِي
٨ اِنْ اَمَامَكَ يَوْمًا اَنْتَ مُدْرِكُهُ **ح** لَا حَاضِرٌ مُفْلِتٌ مِئْنَهُ وَلَا بَادِي
٩ **١٠** فَاَنْظُرْ اِلَى زَفِيءٍ مُلْكٍ اَنْتَ قَارِكُهُ **د** هَلْ تُرْسِيْنَ اَوْ اَحِيءِ بِاَوْتَانِ
 قِيءٍ مُلْكٍ ظِلِّ مُلْكٍ. وَتُرْسِيْنَ تُتْبِتْنَ ٥
- ١٠ **ا** اِذْهَبْ اِلَيْكَ فَاِنِّي مِنْ بَنِي اَسَدٍ **ب** اَهْلِ الْقِيَابِ وَاَهْلِ **ج** الْجُرْدِ وَالنَّادِي
 اذْهَبْ اِلَيْكَ زَجْرًا. اما ذكر الناي لان لهم سادات يجتمعون فيه: وَلَا لِقَوْمٍ نَادٍ اِلَّا وَهُمْ سَيِّدٌ:
 وَاَلْجَمْعُ اَنْدِيَّةٌ ٥

- a) Khiz. يُكْلِفُونَ الْفَلَا فِي كُلِّ حَاجِرَةٍ. SSM. *id.*, with يُكْلِفُونَ.
- b) Jam. فَلَهَا. c) Khiz. مِثْلَ الْفَنِيْفِ إِذَا مَا حَتَّةً. SSM. *id.*, with اَحْتَتَّهَا.
- d) Jam. حَتَّهَا. e) Khiz., Agh. وَاحْوَيْتَهُ.
- f) Vv. 5 and 6 are wanting in the other versions.
- g) Mukht. and Khiz. have لَا اَعْرِفَنَّكَ; but BQut. 145¹¹, Agh., Jam., SSM all as text.
- h) BQut., Khiz., Jam. بَعْدَ الْيَوْمِ.
- i) Not in Khiz. or SSM; Agh., Naqr., as text; Jam. اَمَّا حِمَامَكَ. In place of v. 8 Khiz. and SSM have the following v.:

فَاِنْ حَيِيْتُ فَلَا اَحْسِبُكَ فِي بَلَدِي **و** اِنْ مَرِضْتُ فَلَا اَحْسِبُكَ عَوَادِي

In Ham. 637⁶ this verse is quoted, with 'Abfd's name, as follows:

فَاِنْ قَتَلْتُ فَلَا تَرْكَبُ لِتُنَارَ بِي **و** اِنْ مَرِضْتُ فَلَا تَحْسِبُكَ عَوَادِي

j) Khiz., Agh. (Naqr.) ظِلِّ مُلْكٍ.

k) Khiz. الْخَيْلِ; SSM, *Jahidh Hayawan* V, 143, الْجُرْدِ; Howell, *Gram. I*, 669, الْمَجْدِ.

APPENDIX

ODES ATTRIBUTED TO 'ABĪD IN THE *MUKHTARĀT* OF HIBAT-ALLĀH,
THE *AGHĀNĪ*, AND ELSEWHERE. *

XXV.

١ طَافَ الْخَيَالُ عَلَيْنَا لَيْلَةَ الْوَادِي ا لَالِ اَسْمَاءَ لَمْ يُلْمِمِ b لِمِيعَادِ

لَى التَّقِينَا عَلَى غَيْرِ مِيعَادِ هـ

٢ أَنَّى أَهْتَدَيْتِ c لِرُكْبِ طَالٍ d سَيْرُهُمْ فِي سَبَسِبِ بَيْنَ دَكْدَاكِ وَأَعْقَادِ

وَبِرَى: طَالٌ لَيْلُهُمْ. وَالسَّبَسِبُ مَا اسْتَوَى مِنَ الْأَرْضِ. وَالِدَكْدَاكِ السُّهُولَةُ. وَالْأَعْقَادُ رِمَالٌ مُتْرَاكِمَةٌ

وَاحِدَهَا عَقْدٌ هـ

5

*) In our MS there is a *lacuna*, as indicated in the text, between Odes X and XI, which covers at least one leaf, and probably more; and it is likely that some of the poems contained in this Appendix, if not all, may originally have formed part of the *Diwan*. There is good authority for attributing most of them to 'Abd, and some are celebrated.

XXV. Metre *Basīf*. This poem is printed as contained in the *Mukhtarāt*, pp. 99—100; the scholia are those of Hibatallāh. In the *Khiz.*, IV, 500—1, another version is given, consisting of vv. 1—3, 10, 11, 7, an additional verse, 9, and a final verse; and it is said that the poem occurs in the *Aṣma'iyāt*. It is not, however, in that collection as printed by Ahlwardt from the Vienna MS, nor in Mr. Krenkow's MS of Selections from the *Mufaḍḍalīyat* and *Aṣma'iyāt*. Agh. XIX, 89, has vv. 1, 2, 10, 4, 7, 8, 9, and the final v. of *Khiz.*, and on the same page a variant of v. 7 is given separately. Naṣr. 597 has the same vv. as Agh. The *Sharḥ Shawāhid al-Mughnī*, p. 169, has vv. 1—3, 4, addl. v. of *Khiz.*, 7, 10, 11, 12. The *Jamharah*, in Introduction p. 17, has vv. 1—4, 7, 8, and the poem is referred to as well-known and the work of 'Abd. Other vv. are cited elsewhere.

a) *Khiz.*, SSM., مِّنْ آلٍ سَلَمَى وَنَمَّ; Agh. (Naṣr.) مِّنْ آلِ عَمْرٍو وَنَمَّ; Jam. مِّنْ آلِ سَلَمَى وَنَمَّ.

b) *Khiz.*, Jam. بِمِيعَادِ.

c) Jam. إِنْئَى مَبِّ طَالٍ لَيْلُهُمْ.

d) *Khiz.*, SSM. لَيْلُهُمْ.

حالي و سالت اهل ادم الشيمت و
كانت سنة ١٠ في كل اخيه حين
لمت و جرت اهل في ايدي لم
اشترى التلاذ غير القار ابداه
بدر اهل اهل في كل مظلمة
او في اهل في كل مظلمة
كفر في اهل في كل مظلمة
فانتمه غير في كل مظلمة
هل في اهل في كل مظلمة

سنة محمد بن ابرص بخير الله و هو
و صل الله على محمد و آله و سلم

كل من المشرك ذوقه من غير الاخر السوط الذي لا يفسد
 لهو كذا في كتب نبي الامم بالتحريم من حرم ما
 واكثر والذبح واصون غيره واخره ان اعرض اليه من
 اذا ما كتبت كما ما تحبلا سوولا المطاع ذاهب
 يراد المراد من عقاب وعند الباب الفل من ر
 نظا المواب من وقال هل في وهل اليك من ح
 وهو سلطان يراة عذو لعداوة من الامم
 اذا ما كان عرس عند بطنه وان من اليك به
 فان خفت لجموع البقرن كما قد والله كما بالمع
 وما عسى من الارض

يا حاج تملا اقل العذبة اضاح ولا تكون في بالذبح اللاح
 جعلت بالله ان الله ذو نعم ومن يتقوا وعقوا وتضاح
 ما الظرف في حلال بالسنة املاية مما اذ لي سماع الخ
 والجالس صبا كما الحاد به حذر العو فملا حذر في صباح
 اذا التفتو فادان من اكل من صرقة تدار باكويس واقسراج
 في لحيه الجفول الشمس شيمته واليه خالنا والعلو بالراج
 ولا يقد في ما عشتد وحقب بعدي التامل جوا صيفه ما
 او سيرة من عتا والخيل سلحة كان ما يتقو بود بزار
 وهو من فقر الاعلام بغير طار الناهل حرب القناع منضاح
 لجره بعند الامم كورة كالعرب وارة الضمير منراج
 وقد سعت من الامم السنة بود الشهاب كما اذا اوطاح
 ترة الجميع اذا يشقوا وتخصر في الضمير من

المتن

المتن

انما انما كذا...
 والما حول العرب والعمارة...
 والما حول العرب والعمارة...
 والما حول العرب والعمارة...

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الذي واساه ما من السماء لان صبرها في صلاه ما سواه من
الارضه فبال كتابنا

خاف من ان يعلن ان مذكرا كقلاء العين ومله
وتت العبد من الارض

من الخلق الا في شواطئ ما اذا شحوا في الروح من العباد عليك
تأخروا الروح لمهرب لم تزله لا روحون بناق الله الصراط
والكسالى والامام راجعة ايامه من وسامه حسا
انه كلنا وفق راض بطحيه لا يسع الا العيس معسك
والتمثل بمتبع فلغافه قدتر والده منته على الجف والتبرك
عنه في يوم خرج فاع من يقف والصبح في الدجاج والبط
والعسر مدرو به من بار كسبه كان في عام به
في الكتب ملجوع عن شانه في استسب موه خيره العبد
والمن عرفا في موافقه اذا هم اتسوا الكسالت والسر كسبه
وتصم الجف حصره في ضاها لينا والشور موه صرور والاروط
وعر امان الاطرا سعرة وقد تازجوا في روح الاوتد او قوط
روح الفطلا محبوب المودر من حيم والعمام اجاز والادو الوهط
لخطا موه من به صا صا لفة سكر الخلاق معان البرهيط
سكن خلق سرياله مشق فادور بعد مو طيل فصط
لثا فاعول منها كل فاجبه بعد الحمر بار قال ولسه
وطلت اتع من عسا على كروب اما ان تعرف ما انا ان
وكل من لا موهرو وكان في عمو نوم الموهط
وهي على كرون القاب من اسر اللذي معن روح ولا
تسكن به المال في الجمل جهنم ولفرح الارض من الاروط

١٩ كَمْ مِّنْ نَّفْسٍ مِّثْلٍ مِّثْلِ غُضَنِ الْبَابِ فِي كَرَمٍ
 ٢٠ فَأَرْفَعُهُ غَيْرَ قَالٍ لِي وَنَسْتُ لَهْ
 ٢١ هَذَا نَحْنُ إِلَّا كَأَجْسَادٍ تَمُرُّ بِهَا
 مَخْفِيهِ الضَّرِيبَةِ صَلَّى النَّخْدِ وَفَاحِ
 ٢٠ بِالْقَالِ أَصْبَحَ فِي مَلْخُونَةٍ هُنَّاجِي
 ٢١ نَحَسَتِ التُّرَابِ وَأَزْوَاجِ كَأَزْوَاجِ

تَمَّ شِعْرُ عَبِيدِ بْنِ الْأَبْرَصِ بِحَمْدِ اللَّهِ وَعَوْنِهِ

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

a) So MS: there are other examples of the shortening of the final *ي* in verse; or we might read بِقَالٍ أَصْبَحَ with *wasl*.

b) This seems the most probable conjecture for the *باح* of the MS: cf. the use of نَحَا for burial in Ḥam. 477, line 7 from foot: نَحَاهُ لِلْحَدِّ زِبْرَقَانٌ وَحَارِثٌ. (The verb in this phrase is transitive, but نَحَا may also be used intransitively, in the sense of اِنْتَحَى.)

	٢	حَلَفْتُ بِاللَّهِ إِنَّ اللَّهَ ذُو نِعَمٍ
	٣	مَا الطَّرْفُ مِنِّي إِلَى مَا لَسْتُ أَمْلِكُهُ
	٤	٥ وَلَا أُجَالِسُ صُبَّاحًا أَحَادُثُهُ
	٥	إِذَا أَتَكَّرُوا فَأَدَارَتْهَا أَكْفُهُمْ
	٦	إِنِّي لِأَخْشَى الْجَهْلُولَ الشُّكْسَ شِيَمَتُهُ
	٧	وَلَا يُفَارِئُنِي مَا عِشْتُ ذُو حَقَبٍ
	٨	أَوْ مَهْرَةً مِّنْ عِتَابِ الْغَيْلِ سَابِغَةٌ
	٩	وَمَهْمِهِ مُقْفِرِ الْأَعْلَامِ مُنَجِّرِدٍ
	١٠	أَجْرَتُهُ بَعْلَنَدَاةٌ مُّذَكَّرَةٌ
	١١	٥ وَقَدْ تَبَطَّنْتُ مِثْلَ الرِّثْمِ آنِسَةٌ
	١٢	تُذْفِي الضَّجِيعَ إِذَا يَشْتَوُ وَتُخْصِرُهُ
	١٣	٥ (86b) تَرْتَجُلُ رِيقِي تَنَائِيهَا إِذَا ابْتَسَمْتَ
	١٤	كَأَنَّ سُنَّتَهَا فِي كُلِّ دَاجِيَةٍ
	١٥	إِنِّي وَجَدَكَ لَوْ أَصْلَحْتَ مَا بِيَدِي
	١٦	أَشْرَى التَّلَادِ بِحَمْدِ الْجَارِ أَنْذَلُهُ
	١٧	بَعْدَ ٥ أَنْتَقَالَ إِذَا وَسَدْتُ حُنْحُنَةً
	١٨	أَوْ صَرْتُ ٥ ذَا بُومَةٍ فِي رَأْسِ رَابِيَةٍ
٥		لِمَنْ يَشَاءُ وَذُو عَفْرِ وَتَضْفَاحٍ
		مِمَّا بَدَأَ لِي بِبَاغِي اللَّحْظِ طَمَّاحٍ
		حَدِيثَ لَعْفٍ فَمَا جِدِّي بِضُبَّاحٍ
		صِرْفًا تُدَارُ ٥ بِأَكْوَاسٍ وَأَنْدَاحٍ
٥		وَأَتَّقِي ذَا التَّقَى وَالْحِلْمِ بِالرَّاحِ
		٥ نَهْدُ الْقُدَالِ جَوَادٌ غَيْرُ مِلْوَاحٍ
		كَأَنَّهَا سَخَقُ بُرْدٍ بَيْنَ أَرْوَاحِ
		نَائِي الْمَنَاهِلِ جَذِبِ الْقَاعِ ٥ مَنْرَاحِ
		كَالغَيْرِ مَوَارَةِ الضَّبْعَيْنِ مَنْرَاحِ
١٠		رُودِ الشَّبَابِ كَعَابًا ذَاتَ أَوْضَاحِ
		فِي الصَّيْفِ حِينَ يَطِيبُ الْبُرْدُ لِلصَّاحِ
		٥ كَمِزْجِ شَهْدٍ بِأَنْزَجٍ وَنُقَّاحِ
		حِينَ الظَّلَامِ بِهِمْ صُرُهُ مِضْبَاحِ
		لَمْ يَحْدِ النَّاسَ بَعْدَ الْمَوْتِ إِصْلَاحِي
١٥		حَتَّى أَصِيرَ رَمِيمًا تَحْتَ الْوَرَاكِ
		فِي قَعْرِ مُظْلِمَةِ الْأَرْجَاءِ مِثْلَاحِ
		أَوْ فِي قَرَارٍ مِّنَ الْأَرْضِينَ قِرْوَاكِ

a) This seems to be an allusion to a vice not known to have been prevalent in Arabia in the Days of the Ignorance.

b) This form (which is quite clear in the MS) is not known from any example in classical Arabic, though it appears in Dozy Suppl. II, 435 as a post-classical form. ^{بَاكُوسٍ}بَاكُوسٍ, an allowable form, would satisfy the metre.

c) A conjecture of Mr. Krenkow's for the unmeaning words of the MS: نهد المراكل is the more usual phrase.

d) A conjecture for the ^{مِثْلَ}مِثْلِ of the original, which makes no sense. e) Cf. Aus IV, 2.

f) MS حال, which may also stand for كَأَنَّ.

g) كَمِزْجِ is a not altogether satisfactory conjecture (for the ك is superfluous) for the reading of the MS, apparently كَسَع; it would perhaps be better to read boldly مِرَاجٍ (or مِرَاجٍ if كَأَنَّ is adopted). For the verse cf. Aus IV 3—4.

h) Word uncertain.

i) MS apparently ذو.

إِذَا أَخْرَجْتَهُنَّ مِنَ الْمَدَامِ [١٣	هـ [بَنَاتُ الْمَاءِ لَيْسَ لَهَا حَيَاةٌ
تَنَاعَصَ تَخْتَهَا أَيَّ انْتِعَاصِ	١٤	إِذَا قَبِضْتَ عَلَيْهِ الْكَفُّ حِينًا
وَحُوتِ الْبَحْرِ أَسْوَدٌ أَوْ مِلَاصِ	١٥	b وَبَاصٍ وَلاَصٍ مِنْ مَلِصٍ مِلَاصِ
نُسِنَجَنَ تَلَاخَمَ السَّرْدِ الدِّلاصِ	١٩	(88a) كَلَوْنِ الْمَاءِ أَسْوَدٌ ذُو قُشُورِ
ع وَأَسْتَرُ بِالتَّكْرُمِ مِنْ حَصَاصِ	١٧	٥ لَعَنَرُكَ إِنِّي لِأَعْفُ نَفْسِي
وَأَكْرَهُ أَنْ أَعْدَّ مِنَ الْحِرَاصِ	١٨	وَأَكْرَهُمُ وَالْيَدِي وَأَصُونُ عِرْضِي
سَوْوَلًا لِلْمُطَاعِ وَذَا هـ عِقَاصِ	١٩	إِذَا مَا كُنْتَ لِحَاسًا بِحَيْلًا
وَعِنْدَ النَّبَابِ أَثْقَلُ مِنَ رَمَاصِ	٢٠	لِزَادِ الْمَرَّةِ هـ أَبْصَ مِنْ عُقَابِ
وَهَذَا لِلْبَابِ مِنْ دَا مِنْ خَلَاصِ	٢١	بَكَى الْبُؤَابُ مِنْكَ وَقَالَ هَذَا لِي
عِدَاوَةٌ مَن يُلَاطِمُ أَوْ يُنَاصِي	٢٢	١٠ فَيُوشِكُ أَنْ يَبْرَأَكَ لَهُ عَدُوًّا
فَأَيْنَ مِنَ [أَنْ] أُسَبِّ بِعِ مَنَاصِي	٢٣	إِذَا مَا كَانَ عِرْضِي عِنْدَ بَطْنِي
فَدَقَّ اللَّتَّةُ رِجْلِي رِبَانُمَاصِ	٢٤	فَإِنْ خَفَّتْ لِحُجُوعِ الْبَطْنِ رِجْلِي

XXIV.

١ يَا صَاحٍ مَهْلًا أَتَيْلِ الْعَدَلِ يَا صَاحٍ وَلَا تَكُونَنَّ لِي بِاللَّائِمِ اللَّاجِي

a) Inserted from *Asus*, l. c.; this seems to be its appropriate place.

b) The exact force of the three words from the root ملص in this v. is obscure, and the aliteration is unlike the ancient style.

c) "Das rectionslose ^{أَسْتَرُ} استَرُ ist mir bedenklich — oder darf man übersetzen: 'und schütze (Andere) durch Hochherzigkeit vor Armuth'? das ist wohl das Richtige" (Nöldeke).

d) عِقَاصٌ here seems to be a verbal noun from عَقَصَ "he was niggardly or close-handed".

e) ^{أَفْعَلُ} أَفْعَلُ is أَبْصُ of أَبْصَ, "nimble, agile".

f) This form does not appear to be recorded in the Lexx.; but نُعَالُ is the regular formation for maladies, and مَعْصَ is used in the sense of having a pain or weakness in the legs from too much walking.

XXIV. Metre *Basf*. So far no citation from this poem has been found elsewhere; but in its metre, in some of its phrases, and especially in its rhymes, it has many points of contact with No. XXVIII, which is also attributed to Aus b. Ḥajar, as well as with the verses, not contained in that poem, in Aus *Dirw.* No. IV.; vv. 11—14 are evidently closely allied to the vv. 2—4 with which Aus's poem opens.

XXIII.

	١	أَرَنْتُ لِيَصْرَهُ بَرْزِي فِي نَشَامِ	١	تَلَّالًا فِي مُمَلَّاتٍ غِصَامِ
	٢	لَوَاتِحِ دَلْمِ بِالنَّمَاءِ سُنْحِمِ	٢	تَقْتُجُّ الْمَاءَ مِنْ خَلَلِ النَّخْصَامِ
	٣	سَكَّابِ ذَاتِ أَسْحَمِ مُكْفَهَرِ	٣	تُوجِي الْأَرْضَ قَطْرًا ذَا أَفْتِكَامِ
	٤	قَالَفَ فَاسْتَوَى طَبَقًا دُكَامًا	٤	مُحِيلًا دُونَ ٥ مَثْقَبِ نَوَامِ
٥	٥	كَئِيلِ مُظْلِمِ الْحَجَرَاتِ دَاجِ	٥	بِهَيْمِ أَوْ كَبْحَرِ ذِي بَوَامِ
	٦	كَأَنَّ تَبَسُّمَ الْأَنْوَاءِ فِيهِ	٦	إِذَا مَا أَنْكَدَ عَنْ لَهْيِ ٤ هُصَامِ
	٧	وَلَاحِ بِهَا تَبَسُّمٌ وَاصِحَاتِ	٧	يَزِينُ صَفَائِحَ الْخُورِ ٥ الْقِلَاصِ
	٨	رَسَلِ الشُّعْرَاءِ هَلْ سَبَّحُوا كَسْبَحِي	٨	بُحُورِ الشُّعْرِ أَوْ غَاضُوا مَفَاصِي
	٩	لِسَانِي ٧ بِالنَّقْرِضِ وَبِالنَّقَوَانِي	٩	وَبِالْأَشْعَارِ أَمَهَرُ فِي الْغَوَامِ
	١٠	مِنَ الْحَوْتِ الَّذِي فِي لُجِّ بَحْرِ	١٠	يُجِيدُ السَّنْحَ فِي زَالِجِ الْعِمَاصِ
١٠	١١	إِذَا مَا بَاصَ لَاحِ بِصَفْحَتَيْهِ	١١	وَبَيْضِ فِي الْكَمْرِ وَبِي الْمَخَامِ
	١٢	تُلَاوِصُ فِي الْمَدَاصِ مُلَارِصَاتُ	١٢	لَهُ مَلْصَى دَوَاجِنَ بِالنِّيلِاصِ

XXIII. Metre *Wafir*. Of this poem LA has vv. 1, 2 and 8 (VIII 365²⁰⁻²²), and Jāhīq, *Bayan* I, 73-4, cites vv. 1, 2, 8-10 and 17, both anonymously; v. 13 occurs (with 'Abīd's name) in *Asas* I, 190², and evidently belongs to the poem.

a) So LA and Jāh.

b) LA and Jāh. تَمَجَّ أَلْغَيْتَ.

c) MS مَنَقَفَةَ نَوَاصِ: right reading and meaning obscure.

d) Not found elsewhere: but هُصِيصٌ is used for the flashing or flickering of fire = تَلَّالُو، تَبَيَّفٌ.

e) قِلَاصِ is here perhaps the plural of قُلُصٌ in the sense of young girls (Lane 2560a).

f) LA and Jāh. read الْخُطْبَاءِ and بُحُورِ الْقُرْبِ.

g) Jāh. بِالنَّثِيرِ.

h) Jāh. وَبِالْأَسَاجِعِ.

i) Jāh. يُجِيدُ الْعَوَاصِ.

j) Jāh. لُجِّجِ الْعِمَاصِ: the latter word seems unlikely after مَغَاصِي two verses before. The MS reads الْعِمَاصِ, which makes no sense; the verb قَمَسَ is used of the restless waves of the sea, and seems appropriate here: this particular form does not occur except as a *maṣdar*, but as such it may be used adjectivally.

بَعْدَ الْهَجِيرِ بِإِرْقَالٍ وَيَلْتَبِطُ	١٥	يُكَلِّفُ الْعَوَّلَ مِنْهَا كُلَّ نَاجِيَةٍ
إِنْسَانَهَا غَرِقَ فِي مَاهَا مَغِطُ	١٦	فَطَلْتُ أَتْبِعُهُمْ عَيْنًا عَلَى طَرَبٍ
وَكُلُّ ذِي عُمرٍ يَوْمًا ^a سَيُخْتَبِطُ	١٧	وَكُلُّ مُجْتَمِعٍ لَا بَدَّ مُفْتَرِقُ
مَا لِلنَّدَى عَنْهُمْ نَزْحٌ وَلَا شَحَطُ	١٨	^b وَفَتِيَّةٌ كَكَيْوُثِ الْغَابِ مِنْ أَسَدٍ
وَتَفْرَعُ الْأَرْضُ مِنْهُمْ إِذْ هُمْ سَخِطُوا	١٩	٥ بِيضٌ بِهَالِيلٍ ^c يَنْفِي الْجَهْدَ جِلْمُهُمْ
مَا يَشْتَهُونَ وَلَا يُثْنُونَ إِنْ حَمَطُوا	٢٠	٥ (85b) ^d إِذَا تَحَطَّبَ جَبَّارٌ ثَنُوهُ إِلَى
إِذَا تَشَابَهَتِ الْأَعْوَاءُ وَالصُّرُطُ	٢١	وَالْفَارِجُو الْكَرْبِ وَالغَمَى بِرَأْيِهِمْ
وَمَا لِقَوْلِهِمْ خَلْفٌ وَلَا مَيْطُ	٢٢	وَالْقَائِلُو الْفَصْلِ لَا ^e تَنَادُ طِينَتُهُمْ
وَأَكْرَمُ النَّاسِ مَطْرُوقًا إِذَا اخْتَبِطُوا	٢٣	وَالخَالِطُو مُعْسِرٍ مِنْهُمْ بِمُوسِرِهِمْ
إِذَا أَضَاعَ مِنَ الْبَيْثَانِ مُشْتَرِطُ	٢٤	١٠ مَرُّو الْإِقَاءِ وَمُبْقُو الْعَقْدِ إِنْ عَقَدُوا
وَبِيهِمُ الرَّفْفُ وَالْحَطِيُّ وَالرُّبُطُ	٢٥	رُجْمٌ إِذَا حَضَرَ النَّادِي حُلُومُهُمْ
يَوْمَ الْإِقَاءِ وَأَيْدٍ بِالنَّدَى رَسِبْتُ	٢٦	وَالْمَشْرِفِيَّةُ مَفْلُورٌ صَوَارِبُهَا
إِذَا رَأَى ذَاكَ مِنْهُمْ مَعَشَرٌ نُرُطُ	٢٧	^g لَا يَخْسِبُونَ غِنَى يَبْقَى وَلَا عَدَمًا

a) This is suggestion of Prof. Nöldeke's: the word might be سَيُخْتَبِطُ, but that this verb comes lower down, in v. 23, in a different sense.

b) If we read وَفَتِيَّةٌ, with the وَوُ رَبِّ, we must suppose some verse containing the apodosis to have dropped out.

c) MS يسعى: perhaps we may read يَشْغِي, "opposes, disagrees with".

d) So LA IX, 168¹³.

f) MS بعناد: it may be supposed that the reader dictated يَتَنَادُ as if it were spelt تَنَعَادُ; *hamzah* is often strengthened into ع in giving the measure of words containing it; cf. scholion to XIX, 11, 12, and XX, 5, ante. "Vielleicht يَتَنَادُ, 'lässt sich nicht gängeln'" (Nöldeke).

f) The masc. form of the adjective, with أَيِّدٍ, a plural of a feminine singular, is irregular, though not without parallel; رَيْدٌ يَدَاةٌ in 'Antarah, Mu'all. 54 is not strictly analogous, as the adjective precedes. If we could assume a plural سُبُطُ the irregularity would be cured: but no singular سَبُوطٌ is known to the Lexx.

g) Cf. Nābighah I, 28.

	أَيَّامَ نَحْنُ وَسَلَمَى جِيرَةً خُلِطُ	٣ هَلِ اللَّيَالِي وَالْأَيَّامُ رَاجِعَةٌ
	لَا يَبْتَغِي بَدَلًا فَالْعَيْشُ مُفْتَبِطُ	٤ إِذْ كُنَّا وَمِثِّي رَاهِي بِصَاحِبِهِ
	وَالدَّهْرُ مِنْهُ عَلَى التَّخْفِيفِ وَالْفُرْطُ	٥ وَالشَّئِلُ مُجْتَمِعٌ فَاعْتَاكَ قَدَمُ
	وَالصَّفْحُ قَدْ زَالَ بِالْأَخْدَاجِ وَالغُبُطُ	٦ عَهْدِي بِهِمْ يَوْمَ جِزْعِ القَاعِ مِنْ رَمِي
5	كَانَهُنَّ نَعَامٌ نَفَرٌ مُغْفُطُ	٧ وَالْعَيْسُ مُدْبِرَةٌ تَهْرِي بِأَرْكُبِهَا
	فِي سَبَسٍ مُقْفِرٍ ^b حُمْرٍ بِهِ اللَّغَطُ	٨ ^a فَوَرَدَتْ مَاءَ جِزْعٍ عَنِ شِمَائِلِهَا
	إِذَا هُمْ لَيْثُوا لِلْمَاءِ وَأَنْتَرْطُوا	٩ تَرَى لَهُنَّ عَزِيفًا فِي مَوَائِبِهِ
	وَالكُدْرُ قَدْ قَصُرَتْ عَنِ وَرْدِهَا الرُّقُطُ	١٠ وَتَضِيحُ العُجُونِ حَسْرَى فِي مَنَاهِلِهَا
	قَدْ شَارَفُوا فَرَاحَ الأَوْتَادِ أَوْ وَسَطُوا	١١ وَعَنِ أَيَّامِنِهَا ^c الأَطْوَاءُ مُصْعِدَةٌ
10	فَالْمَخْتَبِي فَاجَازُوا الدَّوَّ أَوْ هَبَطُوا	١٢ ^d رَوْضِ القَطَا مِنْ جَنُوبِ السِّدْرِ مِنْ خِيَمِ
	سَكَنُ الخَلَائِقِ حَادِي الأَدَمِ مُقْتَسِطُ	١٣ يَجْتَابُ مَهْمَةً يَهْمَاءَ صَمَلَقَةٌ
	قَادِرَةٌ ^e فَرَائِدُ مُغْدِمِرٌ قَطَطُ	١٤ مُشِيرٌ خَلَقَ سِرْبَالَهُ مَشِيقُ

a) The first word is very doubtful: the sense seems to require فَاعْتَمَدَتْ or some such word: possibly we may read فَادْرَكَتْ.

b) حُمْرٌ is clear in the MS, yet hardly seems an appropriate word. The vocalisation of اللغَطُ is uncertain; Ru'bah (LA IX, 244² and 268⁵) calls the sandgrouse اللغَطُ, pl. of لاغِطُ; a singular نَعُوطُ, pl. نُغَطُ, is not cited, but may have existed.

c) This place is mentioned in Yāq. I, 312, "a water of 'Amr b. Kilāb in a mountain called الشَّرَاءُ (see Yāq. II, 267)". Note the س for ص in مسعدة for مصعدة. فَرَاحَ الأَوْتَادِ. مصعدة for مسعدة, "the joy of the tent-pegs," as an expression for a halt after a long journey, seems rather improbable, though the MS is clear.

d) Many places in Arabia bore the name of رَوْضِ القَطَا or رَوْضَةُ القَطَا; see Yāq. II, 856: one of them (*l.c.* line 12) was in the territory of Asad. Khiyam is mentioned Yāq. II 510; it was a part of the mountain called 'Amāyah, opposite Mount Yadhbul (Asad country). The reading المختبي is unsatisfactory in view of the MS, لَحْمَا: this place is named Yāq. III, 908²: or we may suppose the name to be the المَجْتَبِي of Bakrī 507¹⁷.

e) سَكْنٌ may perhaps stand for سَكَنٌ; see Lane *s. v.* حَادِي الأَدَمِ مُقْتَسِطُ is a somewhat violent conjecture, but appears to agree well with the context.

f) The transposition of ثَائِلُ and مُغْدِمِرٌ is necessary to preserve the metre; for مُغْدِمِرٌ see Labrid Mu'all. 79. ثَائِلٌ = "morose". No such root as قَطَطُ exists, and clearly the scribe has accidentally omitted the *markuz* of the first ط: for قَطَطُ see LA IX, 255²¹.

١٠ فَبَرَقَتْهَا حَرِيٌّ وَمَاؤَهَا دَبِيٌّ وَتَحْتَهَا رَيْقِي وَقَوْسَهَا دِيَمَةٌ
حَرِيٌّ سَرِيْعٌ. وَالْخَيْفُ السَّائِلُ. وَالرَّيْفُ الْكَدْرُ: وَيُقَالُ الرَّيْفُ أَوَّلُ الْمَطَرِ: وَالْدِيَمَةُ الْمَطَرُ الدَائِمُ الْيَوْمَ
وَاللَيْلَةَ أَوْ الْيَوْمَيْنِ وَاللَّيْلَتَيْنِ أَوْ الثَّلَاثَةَ ٥

١١ فَذَلِكَ الْمَاءُ لَوْ أَنِّي شَرِبْتُ بِهِ إِذَا شَفَى كَبِدًا ٥ هَكَاءُ مَكْلُومَةٌ
١٢ هَذَا ٥ وَدَاوِيَّةٌ يَعْنِي الْهُدَاةَ ٥ بِهَا نَاهُ مَسَافَتُهَا كَالْبُرْدِ دِيْمُومَةٌ ٥
الدَّوَابَّةُ الصَّحْرَاءُ الْوَاسِعَةُ. وَمِثْلُهَا الدِّيْمُومَةُ d [وَجْمَعُهَا] الدِّيَمِيمُ. يَعْنِي وَيَعْبِي وَاحِدًا. الْهُدَاةُ بِهَا يَقُولُ
يَعْنِي الْهُدَاةُ لِنُطْرُقُهَا: وَالْهُدَاةُ (85a) الْأَدْلَاءُ. وَالْمَسَافَةُ مَا بَيْنَ الْأَرْضَيْنِ: يَقَالُ كَمْ مَسَافَةً مَا بَيْنَنَا وَبَيْنَ
الْكُوفَةِ: فَيُقَالُ كَذَا وَكَذَا ٥

١٣ ٥ جَاوَزَتْهَا بِعَلْنَدَاةٍ مُدَكَّرَةً f [عَيْرَانَةً] كَعَلَاةِ الْقَيْنِ g مَلْمُومَةٌ
١٤ ٥ [أَرْمَى بِهَا عُرْمُ الدَّرِيِّ ضَامِرَةً] ٥ فِي سَاعَةِ تَبَعَتْ الْحَرَبَاءُ مَسْمُومَةً

XXII.

١ بَانَ الْخَلِيْطُ الْأُرْلَى شَاوُونَ إِذْ شَحَطُوا وَفِي الْخُدُوجِ مَهَا أَعْنَاقُهَا عِيْطُ
٢ نَاطُوا الرِّهَاتِ لِمَهْوَى لَوْ يَرْبُلُ بِهِ لِأَنْدَقِ دُونَ تَلَايِ اللَّبَةِ الْقُرْطُ

a) Mukht. (وَبُرَى شَكَاةٌ وَهِيَ الَّتِي شَكَّتْ أَوْ طَعَنْتْ فَلْتَظْمَهَا الطَّعْنُ) (scholion: قَبِيَاءُ Mukht.)

b) Mukht. وَدَوِيَّةٌ يَعْنِي الْهُدَاةَ. c) MS بِهِ. d) MS وَهِيَ.

e) Mukht. reads the first hemist. thus: جَاوَزَتْ مَهْمَةً يَهْمَاهَا يَعْبِيهِنَّ.

f) Carelessly omitted in MS.

g) MS مَعْقُومَةٌ: Mukht. مَلْمُومَةٌ,

h) This verse, wanting in the MS, has been added from Mukht.; for ضَامِرَةً we should perhaps read هَاجِرَةً.

XXII. Metre *Basf*. As photographic reproductions of the MS text of this and the two following poems are appended, it is not necessary to note every trifling variation in the text adopted.

Only two verses of this poem have so far been found cited elsewhere: v. 2 in the 'Umdah of Ibn Rashīq, I, 218, and v. 20 in LA IX, 168¹³; 'Abd is named in the first case: in the second no poet's name is given.

i) The text in the 'Umdah as printed is corrupt, reading مَاطُوا for نَاطُوا, and بِنَهْدٍ for لِمَهْوَى (لِمَهْرَى MS).

٣ ا لِّلْعَبْقَرِيِّ عَلَيْهَا إِذْ عَدَوْنَا صَبَحُ كَأَنَّهَا مِنْ نَجِيعِ الْجَوْفِ مَذْمُومَةٌ
[العبقري] ضربٌ من الثياب ويقال من الوشي. والصبغُ بياضٌ وحمرةٌ: ومنه رَجُلٌ أَصْبَحَ. b والنجيع الدم

الطري: ويقال الدَّمُ لِطَيْبِ الذِي تَجْعَلُهُ النِّسَاءُ عَلٰى رُؤُسِهِنَّ: وَكُلُّ شَيْءٍ مَلَسْتَهُ فَهُوَ مَذْمُومٌ ٥

٤ م كَانَ ٥ أَظْعَانَهُمْ نَخْلٌ مُوسِقَةٌ سُودٌ ذَوَاتُهَا بِالْحَيْلِ ٥ مَكْنُومَةٌ
أظعانهم أجمالهم عليها النساء. والنخلُ الموسقة [سود]: خضرتها من الرقي. والكمام يعنى سَعْفُهَا ٥ مستورٌ 5

من شدّة ما غَطَّيْتُ بِهِ ٥

٥ فِيهِنَّ رَهْنَدُ الَّتِي هَامَ الْفَوَادُ بِهَا
٦ وَإِنَّهَا كَمَهَاةِ الْحَجْرِ نَاعِمَةٌ
٧ كَانَ رِيْقَتَهَا بَعْدَ الْكَرْىِ أَغْتَبَقَتْ
٨ مِمَّا يُغَالِي بِهَا الْبَيْاعُ عَتَقَهَا
٩ يَا مَنْ لِيَزِي أَيْبُتُ اللَّيْلُ أَرْقُبُهُ
بَيْضَاءُ آيَسَةٌ بِالْحُسْنِ مَوْسُومَةٌ
تَذْنِي النَّصِيفِ بِكَفٍ غَيْرِ مَوْسُومَةٍ
صَهْبَاءُ صَائِيَةٌ بِالْيَسِكِ ٥ مَخْتُومَةٌ
ذُو شَارِبٍ أَصَهَبٌ يُغَالِي بِهَا ٥ السَّيْمَةُ
فِي مُكْفَهَرٍ وَفِي سَوْدَاءَ مَرْكُومَةٌ

المكفهر السحاب المتراكب بعضها على بعض في سحب كثيرة الظلمة. والمركومة التي زترأكت ظلمتها

بعضها على بعض ٥

Mukht. scholion: عَبَقْرٌ مَوْضِعٌ بِالْبَلَدِيَّةِ كَثِيرُ الْجَبِينِ: LA VI, 207⁸⁰ مَلْ عَبْقَرِي. Mukht. Naqr.

كُلُّ شَيْءٍ كَرُمَ فَهُوَ عَبْقَرِي: وَارَادَ رَقْمًا عَبْقَرِيًّا: وَرَجُلٌ عَبْقَرِيٌّ لِي كَرِيمٌ ٥

b) MS وللمع.

c) Mukht. Naqr.'s text conflates vv. 4 and 5, and has بِالْحُسْنِ مَوْسُومَةٌ at end. طُعْنُهُمْ.

d) MS carelessly repeats مَذْمُومَةٌ from preceding verse: but the commentary indicates the correct reading.

e) MS مَكْمُومَةٌ مَغَطَّتْ مَخَافَةَ الْحَجَارِ وَالطَّيْرِ: Schol. of Mukht. نسور من سده ما عطبت به.

f) Mukht., Agh. هَنَدٌ وَقَدْ هَامَ.

g) Mukht. تَذْنِي النَّصِيفِ فَتَسْتَرُ (مكورة امرأة منكوحة LA) مَكْمُورَةٌ كَمَهَاةٍ
جَمَالُهَا لِلْعَفَّةِ. وَقَوْلُهُ بِكَفٍ غَيْرِ مَوْسُومَةٍ أَمَّا تَشْمُ الْأَكْفُ الْبَغَايَا ٥

h) "Hat Muhammad مسكًا مسكًا, Sur. 83,26, aus Stellen wie dieser, oder hat ein Späterer die Qur'anstelle hier benutzt?" (Nöldeke).

i) Schol. of Mukht. وَالْبَيْاعُ الَّذِينَ يَشْتَرُونَ وَالَّذِينَ (sic) من سام يسوم سوما وسيمتة: وَالْبَيْاعُ الَّذِينَ يَشْتَرُونَ وَالَّذِينَ يَبِيعُونَ اَيْضًا
Mukht. therefore read الْبَيْاعُ, though the print has الْبَيْاعُ; Prof. Nöldeke prefers الْبَيْاعُ

with يُغَالِي "sells at a high price." z) MS تَرَأَمْتُ, where it is evident that > has been miscopied for ك; see No. XII v. 22, and XIX, 14, ante.

- ١٤ a وَلَنَا دَارٌ وَرَئِنَّا عِزَّهَا آلٌ أَقْدَمَ الْقَدْمُوسَ عَن فَمٍ وَخَالٍ
 ١٥ مَنزِلٌ دَمْنَةُ آبَاؤُنَا b آلٌ مُورِثُونَا الْمَجْدَ فِي أُوَّلَى الْأَلْيَالِ
 ١٩ مَا لَنَا c فِيهَا حُصُونٌ غَيْرَ مَا d آلٌ مُقَرَّبَاتِ الْجُرْدِ e تَزْدِي بِالرَّجَالِ

المقربات للجيل التي f يقربونها اليهم في البيوت واحدها مقربة ٥

- ١٧ ٥ في زواهي عذملي شامح آل أنف فيه إزك و موجد وجمال
 العذملي القديم. والأزك الأصل ٥

١٨ k فَاتَبَعْنَا ذَاتَ أُوْلَانَا الْأُوْلَى آلٌ مُوقِدِي الكَرْبِ. وَمُوقِي بِالْحَبَالِ

XXI.

- ١ لِمَن جَمَالَ قُبَيْدَ الصُّنْمِ مَرْمُومَةَ مِيَمَاتٍ ؛ بِلَادًا غَيْرَ مَعْلُومَةَ
 ٢ زَعَالَيْنِ رَقْمًا وَأَنْمَاطًا مَظَاهِرَةً k وَكَلَّةً بَعْتِيq ا الْعَقْلِ مَقْرُومَةَ

10 الرقم ما كان من الوشي مستديراً. والعقل ما كان مستطيلاً. (84b) مقرومة قومت المقرمة ٥

a) LA VIII, 52¹⁴ reads وَلَنَا دَارٌ وَرَئِنَّا عَنِ الْأَقْدَمِ الْقَدْمُوسِ مِنْ عَمٍ وَخَالٍ Mukht. as text, except مِنْ for عَمٍ.

b) MS المورثوها; Mukht. and Khiz. as text; Naşr. المورثون.

c) Mukht. فيه. d) Khiz. المفردات (sic) للجيل تعدو.

e) MS برقي.

f) Words taken from LA II, 158²³ in place of the very corrupt reading of the MS.

g) MS محمد!!

h) LA XIV. 242³, as text, with وَمُوقِي for وَمُوقِي بِالْحَبَالِ (إراد ومنهم مُوقِي بِالْحَبَالِ) Khiz. داب (إراد ومنهم مُوقِي بِالْحَبَالِ) وَمُوقِي for وَمُوقِي بِالْحَبَالِ. «Dab scheint mir besser. wofür (wofür nicht angeht, da ein Plural nötig) sieht mir auch nach Grammatiker-Künstelei aus". (Nöldeke.) — Mukht. omits the verse.

XXI. Mukht. pp. 96—7. Naşr. 614—15 has vv. 1, 3, 4; Agh. XIX, 90 vv. 1 and 5. — Metre Bastî.

i) MS باد j) MS عالني. k) Mukht. وكلا.

l) MS النعل مقرومة, but correctly in scholion.

الملا *a* الصحراء. والسعليل الغيلان واحدها *b* سَعْلَةٌ لى غَوْلٌ. (84a) الوعث *c* ما عَطَّ من الارض وصلب
ومنه قيل أَوْعَتَ البعير *

٨ *d* قَاتَتَجَعْنَا الْكَهَارِكَ الْأَعْرَجَ فِي جَعْفَلٍ كَاللَّيْلِ خَطَارِ الْعَوَالِي

لحارث *e* جد امرئ القيس. وَالْجَعْفَلُ الْجَيْشُ الْكَثِيرُ. كالليل في كَثْرَتِهِ. وواحد العوالي [عَلِيَّة]: وهو

دون السنان بِذِرَاعٍ أَوْ نَحْوِهِ أَوْ شِبْرٍ عَنْ أَبِي عَمْرٍو: وَقَالَ أَبُو عبيدة: عَلِيَّةُ الرُّمَجِ مِنَ الثُّلُثِ الْأَوَّلِيِّ * 5

٩ زِيَوْمٌ هَانَرْنَا هَدِيًّا بِالْقَنَا آلِ دُبَلِ السُّنْرِ صَرِيحًا فِي الْمَجَالِ

١٠ ثُمَّ هَجَّنَاهُنَّ حُوصًا كَالْقَطَا وَآلِ قَارِبِ الْمَنْهَدِ مِنْ *h* أَيْسِ الْكَلَالِ

الْحُوصُ الصَّامِرَةُ الْغَائِرَةُ الْعَيْنُ كَالْقَطَا. لِحِيلٍ مُتَوَاتِرَةٍ يَتَّبَعُ بَعْضُهَا بَعْضًا. وَالْقَارِبُ الَّذِي يَطْلُبُ [الماء] *

١١ نَحْوُ؛ قَرَصَ زِيَوْمٌ جَالَتْ *k* حَوْلَهُ آلِ حَيْدٍ قُبَا عَنْ يَمِينِ *l* وَهَسَالِ

١٢ كَمْ رَتَمِيسُ يَتَقَدَّمُ الْأَلْفَ عَلَى *m* آلِ أَجَوَدِ السَّامِحِ ذِي الْعَقَبِ الطَّوَالِ 10•

١٣ قَدْ أَبَاحَتْ جَمْعَةَ أَسْيَافِنَا *n* آلِ بَيْضِ وَالسُّنْرِ وَمِنْ حَتَّى جِلَالِ

a) MS المحرى (1)

b) MS سفل جمع هَوَلٍ (1)

c) This is the exact opposite of the fact: وَوَعَتْ is soft soil — sand or earth — into which the foot sinks as one treads it.

d) Cited Yāq. IV, 57, with بالليل, and so Naṣr. 611.

e) Sic!!

f) Khiz. omits. Mukht. قَتَمٌ for قَتَمٌ. Scholion of Mukht.: عَدِيُّ بْنُ مَالِكِ بْنِ أُخْتِ الْحَارِثِ بْنِ شَيْبَانَ (sic) قَتَلَهُ يَوْمَئِذٍ *

g) Mukht. الْقَارِبَاتِ أَلْمَاءِ مِنْ. Yāq. IV, 57, Khiz. الْقَارِبِ أَلْمَاءِ عَلَى.

h) MS إئثر; Yāq. Naṣr. ان; ان.

i) MS قوم; Khiz. قوص; Mukht. Yāq. as text: see ante, No. XVII, 9.

j) Yāq. قَتَمٌ.

k) Khiz., Yāq. جَوْنَةُ الْخَيْلِ.

l) Khiz. قَرَصَ بْنِ مَالِكٍ مِنْ غَسَّانَ: وَيُقَالُ هُوَ رَجُلٌ مِنْ بَنِي كَعْبِ بْنِ أَوْ شَمَالِ. Schol. Mukht.: قَرَصٌ تَلُّ بِأَرْضِ غَسَّانَ; رُبَيْعَةُ بْنُ عَامِرِ بْنِ صَعْصَعَةَ: وَيُقَالُ هُوَ مِنْ كَنْدَ.

m) Mukht. الْعَقَبِ الْعَدُوِّ الثَّانِي: قَالَ أَبُو عَمْرٍو: Schol. of Mukht. السَّابِحُ الْأَجَوَدُ. Khiz. أَجَوَدٌ. Mukht.

العقب الجري بعد الجري: قال البديعة أول جري الفرس والعلالة والعقب آخره *

n) Mukht. الببيض في الروعة من. Khiz. الببيض في الروعة ومن.

XX.

- ١ يَا حَلِيلِي أَرْبَعًا وَأَسْتَنْخِرًا آلَ مَنْزِلِ الدَّارِسِ ه مِنْ أَهْلِ الْحَلَالِ
 أَرْبَعًا قَفَا. وَالْحَلَالُ أَمْرَانُهُ. وَبِرْوَى الْحَلَالِ: وَالْحَلَالُ جَمْعُ حِلَّةٍ وَالْحِلَّةُ وَالْحَلَّةُ وَاحِدٌ ه
- ٢ مِثْلَ سَحْقِ الْبُرْدِ عَقَى بَعْدَكَ آلَ قَطْرُ مَغْنَاهُ وَقَأْوَيْبُ الشَّمَالِ
 السَّكُوتِ أَخْلَافِ الثَّوْبِ. عَقَى دَرَسَ. مَغْنَاهُ مَوْضِعُهُ يَعْنِي مَوْضِعَ هَذَا الْمَنْزِلِ الَّذِي كَانُوا يَسْكُنُونَهُ.
- ٥ وَالتَّوَابِيبُ الرَّجُوعُ: يَقُولُ كَانَتْ د رِيحُ الشَّمَالِ تَأْتِي مِنَّا عَلَى هَذَا الْمَوْضِعِ ه
- ٣ وَلَقَدْ يَغْتَنِي بِي ه أَضْحَابُكَ آلَ مُنْسِكُو مِنْكَ بِأَسْبَابِ الْوِصَالِ
 ٤ ثُمَّ رَأَى كَذَى وَدُهُمٌ ه أَنْ أَرْمَعُوا آلَ بَيْنَ وَالْأَيَّامِ حَالٌ بَعْدَ حَالِ
 ٥ فَاسْتَلُّ عَنْهُمْ بِأَمْوَالٍ كَالْوَالِي آلَ جَابِ ذِي الْعَانَةِ أَوْ تَيْسِ الرِّمَالِ
 يَقُولُ فَاسْتَلُّ هَمَّاكَ عَنْهُمْ. وَالْأَمْوَالُ النَّاقَةُ الَّتِي قَدْ أَمِنَتْ عِثَارَهَا. وَالْوَالِي (مِثْلُ الْوَيْ) لِلْحِمَارِ الشَّدِيدِ.
- ١٠ وَالْحَجَابُ ز[الغليظ من الحبير الموقف الحلقف. والعانة القطعة من الحبير] ه
- ٦ نَحْنُ قُدْنَا مِنْ أَهَابِيْبِ الْمَلَا آلَ خَيْلٍ فِي الْأَرْسَانِ أَمْثَالِ السَّعَالِي
 ٧ شَرَبًا ه يَغْشَيْنَ مِنْ مَجْهُوْلَةٍ آلَ أَرْضِي وَعَنَا مِنْ سُهُولٍ ه وَجِبَالِ

XX. This remarkable poem, with each verse except one broken in the middle by an article and noun divided between the two hemistichs, is in Mukht. 88—90, 'Ain I, 511, and Khiz. III, 233, 237; and several verses of it are cited elsewhere and collected in Naṣr. 611—12. Prof. Nöldeke considers that this metrical anomaly makes it very improbable that the poem is the genuine work of 'Abd. Metre *Ramal muraffal*.

- a) Mukht. عَنِ; both Mukht. and Khiz. الْحَلَالِ.
 b) Cited Fā'iq I, 273. Naṣr. بَعْدَهَا.
 c) MS نكدون. d) MS الريح.
 e) MS جِيرَانِكَ; Mukht., Khiz., Naṣr. أَخْبَابُهُ.
 f) Khiz. أَوْوَى. g) Khiz., Mukht., إِذْ.
 h) Mukht., Khiz. فَانصَرَفَ عَنْهُمْ بِعَيْسٍ كَالْوَالِي. i) Mukht. شَاةَ.
 j) Scholion completed from Mukht.
 k) MS لعلسن, Khiz. يَعْسِفَنَّ, Mukht. as text. l) Khiz., Mukht. أَوْ رِمَالِ.

المطر الثاني والوسمي الأول. لم يستطعها ه الرود لى لم يبلقها ب الرود والناس قبيدونها ويرعون فيها
فيكون فيها السرفين قد بعير: فهي أطيب اذا لم يقدرها الناس ٥

١٤ ٥ بَدَا لِكُرُوبِهَا صَعِيدٌ مِثْلَ مَا رِيحَ الْعَبِيرِ عَلَى الْمَلَابِ الْأَصْفَدِ

كوكبها ماؤها الذي في وسطها. والصعيد الثرى وهو التراب الندى. ریح نَفَحَ. ويرى: مثل ما ه كُبِسَ
العبير: شبه الثرى بللاب (83b) لطيب ریح. الأصفد نعت العبير وهو الجيد ٥

١٥ ٥ وَإِذَا سَرِهَتْ سَرَتْ ٥ أَمُونًا رَسَلَةً وَإِذَا تَكَلَّفَهَا الْهَوَاجِرَ تُصَخِّدُ

الامون التي قد أمنت عثارها. والرسلت التي تعطيك أسرها عقوا. ويرى: أمونا جلدته. ويرى تكلفها
الهواجر بالثون: اى تكلفها السير في الهواجر. تُصَخِّدُ اى تُجِدُّ: ويرى و تحصد: والأولى أجود ٥

١٦ ٥ وَاللَّي سَرَّاحِيلَ الْهَمَامِ بِنَصْرِهِ نَصَرَ الْأَشَاءَ سَرِيحُهُ مُسْتَرْغَدٌ

الهمام السيد. بنصره يحمله. نصر الأشاء اى كحمل الأشاء: والأشاء النخل الصغار واحدها أشاءة. 10
والسرى النهر الذي ليس بالعظيم. والمسترغد الكثير ٥

١٧ ٥ مِنْ سَيْبَةِ سَخِّ الْفُرَاتِ وَحَمْلُهُ ٥ بَرَقَ الْجِبَالِ وَتَيْلُهُ لَا يَنْفَدُ

سبيبه عطاؤه. سَخِّ الْفُرَاتِ مَدُّ الْفُرَاتِ. ويرى * مِنْ حَدَّةِ حَدِّ السِّنَانِ وَسَيْبُهُ * جَرَى الْعَرَابِ: حَدَّةُ
حَدِّ السِّنَانِ فِي الْعَضْبِ ٥

a) MS الروب, after which the following words are written: وبها يأتونها, which seem to make no sense.

b) MS المرد.

c) Cited LA IV, 244¹¹, with سَعِيْبٌ for صَعِيدٌ and كُبِسَ for رِيحَ (قال إنما أراد الأصْفَنُط).

d) MS حس; see, for cases in which our MS has mistaken ك for ح, ante No. XII, 22, and No. XXI, 9 scholion. The reading كُبِسَ is established by LA, and the word occurs in No. XII, 16 and scholion.

e) MS أمون.

f) MS أمون حلدته.

g) This word seems to yield no appropriate sense; perhaps we should read تُصَهِّدُ, a synonym of تُصَخِّدُ (Nöldeke).

h) The و before اى suggests that something has dropped out before this verse. The MS carelessly repeats the word مسترغد (written مسرعد) at the end.

i) MS للمال برن: the expression is obscure, and the reading doubtful; possibly the first word may be مَرْن. The alternative reading in the scholion makes good sense.

اورال موضع. والهيبط الثور الذى يهبط من مكان الى مكان مثل الناشط. ويرى: * مِنْ وَحْشٍ أَوْرَالٍ
شَبُوبٌ مُفْرَدٌ*: فالشُبُوبُ الذى تَمَّتْ أَسْنَانُهُ مِنَ الْمَسَانِ. ومُفْرَدٌ يَرَى وَحْدَهُ ٥

١٠ ٥ بَاتَتْ عَلَيْهِ لَيْلَةٌ رَجَبِيَّةٌ نَضْبًا قَسَمُ الْمَاءِ أَوْ هِيَ أَسْوَدٌ

١١ ٥ يَنْفَى بِأَطْرَافِ الْأَلَاءِ شَفِيفَهَا فَعَدَا وَكُلَّ حَصِيلِ غُصْرِ يُرْعَدُ

٥ ٥ ينفى هذا الثور لى يَنْحَى عَنْهُ شَفِيفَ هَذِهِ اللَّيْلَةِ. والشفيف الريح الباردة التى كَانَتْ تَنْصَحُ الْمَاءَ.
وَالْأَلَاءُ الشَّجَرُ وَاحِدُهَا أَلَاءَةٌ مِثْلُ (83a) بَعْلَاعَةٌ. فعدا هذا الثور وَكُلَّ حَصِيلَةٍ: الحَصِيلَةُ كُلُّ
لَحْمٍ مَجْتَمِعٍ ٥

١٢ ٥ كَالْكَوْكَبِ الَّتِي يَشْرُقُ مِنْهُ خَرَصًا حَمِيصًا صُلْبَةً يَتَأَوَّدُ

قال ابو عمرو: كَلَّ كوكب له اسمٌ مَعْرُوفٌ فهو دَرِيءٌ مهموز مثل دَرِيْعٍ: ويرى دَرِيءٌ أُخِذَ مِنَ الدَّرِيءِ.
١٠ وقوله كالكوكب يعنى الثور كالكوكب فى بِيَاضِهِ: ويقال فى سُرْعَتِهِ بِحَطِّ. يَشْرُقُ مَتْنُ الثور مِنَ البِيَاضِ.
وَالخَرِصُ لِجَانِبِ المَقْرُورِ وَلا يَكُونُ خَرِصًا جَانِعًا إِلَّا وَهُوَ مَقْرُورٌ اِبْضًا. وَالحَمِيصُ الصَّامِرُ. صُلْبُهُ يَتَأَوَّدُ لى
يَتَأَوَّجُ. ويرى * خَرِصًا حَمِيصًا بَطْنُهُ ٥ يَتَأَوَّدُ * يريد حَمِيصًا بَطْنُهُ: ثم قال ٥ يَتَأَوَّدُ الثور ٥ d

١٣ ٥ فى رَوْضَةٍ ثَلَجَ الرَّبِيعُ قَرَارَهَا مَوْلِيَّةٌ لَمْ يَسْتَطِعْهَا الرُّودُ

ثَلَجَ / حَسَرَ. قَرَارَهَا وَسَطُهَا. ويرى: ثَلَجَ الرَّبِيعِ [قَرَارُهَا]: لى وَأَبَدَتِ الرَّبِيعَ بِالتَّلَجَانِ. [ويقال] ٥ اِذَا
١٥ صار الى الطين قبل ان يَخْرُجَ الْمَاءُ: قَدْ أَثَلَجَ: فلذا نَصَرَ إِلَى الْمَاءِ: قَدْ أَثَبَطَ. مَوْلِيَّةٌ اصَابَهَا مَطَرٌ الْوَلِيَّةِ: وَهُوَ

a) Ysq. I, 400¹⁶, with أَوْ هِيَ أَسْوَدٌ, which is probably the right reading, as الْأَسْوَدُ occurs as an ending in v. 7, and would not be repeated so soon afterwards; أَسْوَدٌ is moreover not an appropriate epithet for the night. For the stormy character of the month of Rajab see *ante*, XVI, 3.

b) MS علاه.

c) MS in both places ساول.

d) The MS gives, after v. 12, v. 15 with its scholion: in our text this v. has been restored to its proper place.

e) See LA III, 45¹⁶, where text agrees: our MS has ثَلَاهَا, which may represent a reading رَوْضَةٍ: the scholion however has قَرَارَهَا, and ثَلَاتٌ is an unsuitable word in describing a رَوْضَةٍ.

f) MS حسر.

g) MS بدت.

h) اخا سار الى الطى.

i) صاروا.

٣ وَالْمَرْءُ مِنْ رَبِّبِ النُّونِ بِعِزَّةٍ وَعَدَا الْعَدَاءَ وَلَا تَوَدُّعُ ^a مَهْدَدُ

عَدَا الْعَدَاءَ أَي صَرَفْنَا الصَّوَارِفَ: وَكَلَّ مَا بَعْدَ جَاءَهُ مِنْ شَيْءٍ فَقَدْ عَدَاكَ أَي شَغَلَكَ الشُّغْلُ ^٥

٤ أَدْمَانَةٌ تَرِدُ الْبَرِيرَ بِغِيلِهَا تَقْرُو ^d مَسَارِبَ أَيَكَّةٍ وَتَرَدُّدُ

الادمانَةُ الطَّبِيئَةُ: يَقُولُ ^e مَهْدَدُ فِي ^f الْحُسْنِ هَذِهِ الطَّبِيئَةُ. وَالطَّبَاءُ عَلَى ثَلَاثَةِ أَلْوَانٍ: مِنْهَا الرِّثْمُ وَمِنْهَا الْأُدْمُ وَمِنْهَا الْعُقْرُ: وَأَمَّا الْأَرَامُ مِنَ الطَّبِيَاءِ فَهِيَ الْخَالِصَةُ الْبَيَاضُ وَهِيَ تَسْكُنُ الرَّمَالَ: وَأَمَّا الْأُدْمُ فَالَّتِي لَيْسَتْ ^٥ خَالِصَةً الْبَيَاضُ وَهِيَ تَسْكُنُ لِلجِبَالِ: وَأَمَّا الْعُقْرُ فَالَّتِي تَوُثِّبُ لَوْنَ التُّرَابِ (82b) وَهِيَ الَّتِي تَسْكُنُ الصَّحَارَى: عَنْ ابْنِ حَقِيقَةَ الشَّاعِرِ. [البرير] تَمَرُ الْأَرَاكِ. وَانْغِيلُ جَمَاعَةُ الشَّجَرِ بِغِيلِهَا يَبْرِدُ تَوَارِثُهَا. وَتَقْرُو مَسَارِبَ يَقُولُ وَتَرْتَعِي الْمَسَارِبَ: وَالْمَسَارِبُ الْمَرَايِي وَاحِدُهَا مَسْرَبٌ. وَالْأَيْكَةُ الْغَيْبَضَةُ ^٥

٥ وَخَلَا عَلَيْهَا مَا يُفَزِّعُ وَرَدَهَا إِلَّا الْكَمَامُ ^h دَعَا بِهِ وَالْهُدَيْدُ

٦ فَدَعَا هَدِيدًا سَأَى حَرًّا ضَحْرَةً ^٥ فَدَنَا الْهَدِيدُ لَهُ يُصَبُّ وَيَصْعَدُ ¹⁰

الهديدُ القَرْخُ. وَسَأَى حَرًّا الدَّكْرُ مِنَ الْقَمَارِيِّ. يَقُولُ دَعَا السَّافَ الْقَرْخُ فَدَنَا الْهَدِيدُ أَي الْقَرْخُ يُصَبُّ وَيَصْعَدُ: أَي يَنْحَطُّ مَرَّةً وَيَصْعَدُ أُخْرَى ^٥

٧ زَرَعَمَ الْأَجْبَةَ أَنْ رَحَلْتَنَا غَدَا وَبَدَاكَ خَبَرَنَا الْغُدَاةَ الْأَسْوَدُ

٨ فَاتَّقَطْ لِبَانَتَهُمْ بَدَاتِ بُرَايَةَ أَجْدُ إِذَا وَتِ الرِّكَابِ تَرِيدُ

ذات بُرَايَةَ يَبْرِدُ ذَاتِ لَحْمٍ وَشَحْمٍ وَفُؤَةٍ. وَالْأَجْدُ الْمُؤْتَفِقَةُ الْخَلْفُ الَّتِي كَانَتْ تَقَارُهَا عَظْمٌ وَاحِدٌ: قُلْ أَبُو ¹⁵ عَمْرٍو: رَأَيْتُ ثَلَاثَ فِقْرِ عَظْمًا وَاحِدًا. وَقَوْلُهُ إِذَا وَتِ الرِّكَابِ أَي إِذَا فَتَرَّتْ وَأَعْيَتْ ^٥

٩ وَكَانَ أَقْتَادِي تَضَمَّنَ نِسْعَهَا مِنْ وَحْشٍ أَوْزَالٍ هَبِيطٌ مُفْرَدٌ

a) For this unusual name see LA IV, 419¹⁹, and v. 2 of al-A'shà's poem in praise of the Prophet.

b) MS حسك.

c) MS نزل (but points added by a later hand).

d) MS مشارب, and so once in commy.: but the second time مسارب.

e) MS مَهْدَدُ.

f) MS حُسْنِ.

g) MS منع (!)

h) MS دعا به دعا.

i) MS قُوَّة.

j) See Nābighah 7, 3 for a similar verse.

k) So LA IX, 300²⁴, Yāq. I, 400¹⁵; Asas II, 349³ reads كُورَهَا تَضَمَّنَ نِسْعَهَا. Our MS has أوزال, but it is doubtful if the point is by the original hand; the name is *Auzal* (so all the citations); see LQ. 52, 55, and Bakrī 130; also *ante*, No. XI, 22.

٢ دِيَارُ بَنِي سَعْدِ بْنِ تَعْلَبَةَ الْأُرْلَى ^a أَذَاعَ بِهِمْ دَهْرٌ عَلَى النَّاسِ ^b رَائِبٌ

بنو سعد بن أنس: وهم الذين أبدؤهم غسان. أذاع بهم أي قرقهم. ورائب شديد ٥

٣ فَأَذْهَبَهُمْ مَا أَذْهَبَ النَّاسَ قَبْلَهُمْ ضِرَاسُ الْخُرُوبِ وَالْمَنَابِيا الْعَوَاقِبُ

الأذهاب ههنا الغناء والهلاك. ضيراس الخروب يريد عصاض الخروب: يقال رجل مضرس ومجرس ومجرد

٥ ومقتل وهو المجرب. والعواقب التي تعقب مرة بعد مرة ٥ (82a)

٤ أَلَا رَبِّ حَتَّىٰ قَدْ رَأَيْنَا هُنَالِكُمْ لَهُمْ سَلَفٌ تَزَوَّرُ مِنْهُ الْمَقَانِبُ

هنالكم يريد في هذه المواضع التي ذكرها. لهم سلف السلف ههنا الجيش المتقدم: والسلف الذين

يتقدمون الناس في المنازل: ومنه قولهم: اجعله لنا سلفاً واجعله لنا فرطاً: أي اجعله [من] يتقدم

لنا بخير. تزور تعدل عنه خوفاً: يعني من الجيش. وواحد المقانب مقنب والمقنب ما بين العشرين

10 فارساً إلى أكثر من ذلك ٥

٥ ^d فَأَقْبَلَ عَلَىٰ أَفْرَاقٍ مَا لَكَ إِنَّمَا تَكَلَّفْتَ ^e مِثْلَ أَشْيَاءِ مَا هُوَ دَاهِبٌ

واحد الأفراق فوق وهو الموضع الذي يجعل فيه [الوتر من السهم] ٥

XIX.

١ إِنَّ الْكَوَادِبَ قَدْ يَجِيءُ بِهَا الْعُدُ وَالصُّبْحُ وَالْإِمْسَاءُ مِنْهَا مَرْمِدٌ

٢ وَالنَّاسُ يَلْكُونُ الْأَمِيرَ إِذَا غَرَى حَطَبَ الصَّوَابِ وَلَا يُلَامُ الْمُرْشِدُ

١٥ يَلْكُونُ الأمير يلومونه. معناه يَلْكُونُ الأمير إذا غوى الصواب ولا يُلامُ المرشد ٥

a) Bakri (Wüst., Naqr.) أَضَاعَ.

b) Wüst. رَائِبٌ.

c) This *Anas* is not in the genealogies; probably we should read *Asad*.

d) Cited Fa'iḳ II, 150, with سَهْمِكَ for مَا لَكَ, and من أَشْيَاءِ. Asas II, 144, with نَبْلِكَ and مِثْلَ أَشْيَاءِ. TA VII, 53³², with سَهْمِكَ and مِثْلَ أَشْيَاءِ. بلاشياء.

e) MS من الْأَشْيَاءِ.

XIX. Of this poem vv. 9—10 are in Yaqut, and vv. 9, 13, 14 in LA; v. 9 also in Asas. Metre *Kamil*.

(81b) الريباب جماعة أحياء: زُعَكْلٌ وَوَمْرَةٌ وَوَتْرٌ وَصَبَّةٌ. وَالهُبَامُ السَّيِّدُ. وَحَاجِرٌ أَبُو أَمْرِئِ الْقَيْسِ الشَّاعِرِ ٥

١٣ وَنَحْنُ قَتَلْنَا جَنْدَلًا فِي جُمُوعِهِ وَنَحْنُ قَتَلْنَا شَيْخَهُ قَبْلَ ذَالِكََا

١٤ وَأَنْتَ أَمَرُوا أَلْهَاكَ بَادُفٌ وَقَيْنَةٌ فَتُصْبِحُ مَخْمُورًا وَتُنْسِي كَذَلِكََا

ويروى تُنْسِي مُتَارِكَا ٥

١٥ لَعَنَ الْوَتْرَ حَتَّى أَحْرَزَ الْوَتْرَ أَهْلُهُ وَأَنْتَ تُبَكِّي إِثْرَهُ مُتَهَالِكَا

[الوتر] مثل الدحل وهو الحف يكون للرجل من دم أو غير ذلك ٥

١٦ فَلَا أَنْتَ بِالْأَوْتَارِ أَدْرَكْتَ أَهْلَهَا وَلَمْ تَكْ إِذْ لَمْ تَنْتَصِرْ مُتَمَاسِكَا

يقول لم تكن متمسكًا بطلب الأوتار إذ لم تنتصر ٥

١٧ وَرَكَضَكَ فَرَلَوْلَا لَقَيْتَ أَلْدَى لَقُوا فَذَاكَ أَلْدَى أَنْجَاكَ مِمَّا هَنَالِكَا

١٨ ظَلِمْتَ تُغْنِي إِنْ أَصَبْتَ وَكَيْدَةً كَانَ مَعْدًا أَصَبَكَ فِي حِبَالِكَا

XVIII.

١ لِمَنْ طَلَدَ لَمْ يَغْفُ مِنْهُ الْمَدَانِبُ فَجَنَّبَا ١ حَبِيرٌ قَدْ تَعَفَّى فَرَاهِبُ

ويروى الذنائب والمدانِبُ وهما واحد: وصمعتُ أعْرَابِيَا من قيس وهو يقول: لِمَنْ لِكَلِّ وَإِ مِذْنَبَا.

ومِذْنَبُ الْوَادِي أَسْفَلُهُ: وَأَعْلَى الْأَوْدِيَةِ نِلاَعُهَا وَاحِدَتَهَا تَلْعَةٌ ٥

a) This list is defective: the five tribes forming the confederacy called the *Ribab* were Taim, 'Adr, 'Auf ('Ukl) and Thaur, sons of 'Abd-Manat son of Udd, and Dabbah son of Udd; Mukht's scholion gives the names correctly.

b) Mukht. زَقِيٌّ.

c) Mukht. مُتَارِكَا (schol. عَادَاكَ لِمَنْ مُتَارِكٌ لِمَنْ عَادَاكَ); the latter reading seems to be demanded by the next verse, and the repetition of ذلك in rhyme is objectionable.

d) Mukht. عَلَى الْوَتْرِ.

e) Mukht. فَانَّتْ.

f) MS لَوْلَاهُو.

g) Mukht. أَخَذْتُ. Schol. of Mukht: أَخَذْتُهَا طُنُنْتُ أَنْكَ مَلَكْتَ مَعْدًا كَلْهَا. أَخَذْتُ.

XVIII. Of this fragment vv. 1—2 in Bakrī 409 (copied Wüst. Register 394 and Naşr. 614) and v. 5 in Fa'iq, Asas, and TA. — Metre *Tawil*.

h) MS حَسْرٌ جَنَّبَا and وَاهِبٌ are collocated in a verse of Ibn Muqbil's cited Yzq. II, 194¹⁹.

عبرو: وقال ابو عبيدة والاصمعي: أُخِذْتُ مِنَ الرَّجِينِ [وهو] مَا غَلِظَ مِنَ الْأَرْضِ وَصَعَبَ السَّيْرِ فِيهَا. وقال خالد بن الوليد الضخمة. والتامك العظيمة السنم

٩ كَأَنَّ قَتُودِي فَوْقَ جَابٍ مُطَّرِدٍ رَأَى عَانَةً تَهْوِي فَوَلَّى ^a مُوَاهِكَا
القُتُودِ عِيدَانُ الرَّحْلِ وَاحِدًا قَتَدًا. [الجاب] للمار الغليظ. والمُطَّرِدُ الذي قد طَرَدَهُ الحَمِيرُ. والعانة جماعة
٥ حُمُرٍ. تَهْوِي تُسْرِعُ فِي عَدْوِهَا. مُوَاهِكَا أَي سَرِيعًا. شَبَّهَ نَقْتَهُ فِي مُضِيئِهَا وَسُرْعَتِهَا [حَمَارِ الرَّحْلِ] ^b
٧ وَنَحْنُ قَتَلْنَا الْأَجْدَلَيْنِ وَمَالِكَا أَعْرَهُمَا فَقَدَا عَلَيْكَ ^c وَهَالِكَا
الْأَجْدَلَانِ رَجُلَانِ مِنْ كِنْدَةَ. يَرِيدُ نَحْنُ قَتَلْنَا أَعْرَهُمَا عَلَيْكَ: وَهَالِكُ الْأَجْدَلَيْنِ مَالِكٌ
٨ وَنَحْنُ جَعَلْنَا الرُّمَحَ قِرْنَا لِنَنْصُرَهُ فَطَّرَهُ كَأَنَّمَا كَانَ وَارِكَا
٩ ^d وَنَحْنُ قَتَلْنَا مُرَّةَ النَّخِيرِ مِنْكُمْ ^e وَقَوْمًا وَقَوْمًا كَانَ مِنْهَا رَأُولَاتِكَا
١٠ ^g وَنَحْنُ صَبَحْنَا عَامِرًا يَوْمَ أَقْبَلُوا ¹⁰ سُبُوفًا عَلَيْهِنَّ النَّجَادُ بَرَاتِكَا
١١ عَطَفْنَا لَهُمْ عَطْفَ الصُّرُوسِ فَأَدَبَرُوا ^h هَلَالًا وَقَدْ بَلَّ النَّجِيعُ السَّنَابِكَا
الصُّرُوسُ النَّاقَةُ الَّتِي تَعْدِمُ مَنْ نَنَا مِنْهَا. شِلَالًا هَرَابًا. وَالنَّجِيعُ الدَّمُ. وَوَأَحَدُ السَّنَابِكِ سُنْبُكٌ وَهُوَ

مُقَدَّمٌ لِلْحَائِرِ

١٢ وَيَوْمَ الرَّبَابِ قَدْ قَتَلْنَا هُمَامَهَا وَحُجْرًا قَتَلْنَا وَعَمْرًا كَذَلِكَا

a) MS موامكا, and so in scholion; no such root exists; text follows Mukht.

b) Evidently verses have dropped out between v. 6 and v. 7; it is impossible that the transition from the *nasiḥ* to the main subject of the poem should be as abrupt as here. Mukht. reads ^{عَرَّوهُمْ}.
c) MS مهالكا (but see scholion).

d) Mukht. has an entirely different verse here:

وَدَحْنَ الْأُولَى إِنْ تَسْتَطِعْكَ رِمَاحَنَا تَقْدَكَ إِلَى نَارِ لَعَمْرُ إِلَيْهَا

e) Qurṣ is named again in No. XX, v. 11; and in a note at p. 79 of Prof. Hirschfeld's edition of the Diw. of Ḥassan b. Thābit the name is cited as that of a king of Ghassan who had a conflict with the Banu Asad.
f) MS أوالكا.

g) Cited LA V, 63¹⁷, with عَلَيْهِنَّ الْأَنْوُرُ. Mukht. has النَّجَارُ (explained as الْعِنْفُ وَالكَرَمُ).

h) Mukht. سِرَاعًا (with شِلَالًا as v. l. in scholion).

i) Mukht. هُمَامَهَا.

XVII.

١ *a* تَعَفَّتْ رُسُومٌ مِّنْ سُلَيْمَى دَكَاذِكَا خَلَاءَ تُعَقِّبُهَا الرِّيحُ سَوَاهِكَا
b يبرى: * أَقَوْتُ رُسُومًا مِّنْ سُلَيْمَى دَكَاذِكَا*. ويبرى *نُحَاوِلُ رَسْمًا مِّنْ سُلَيْمَى دَكَاذِكَا*. والرُسُومُ مَا بَقِيَ
 مِنَ الدِّبَارِ. *c* والدَكَاذِكُ أَرْضُونَ مُسْتَبِيحَةٌ. ويبرى قِفَارًا. والسَوَاهِكُ الرُّوْحُ الَّتِي تَمُرُّ مَرًّا شَدِيدًا وَتَأْتِي بِالنُّرَابِ
 وَاحِدَهَا سَاهِكَةٌ ۞

٢ *d* تَبَدَّلَنَ بَعْدِي مِّنْ سُلَيْمَى وَأَهْلِهَا نَعَامًا تَرَاعَاهَا ۞ وَأَذْمًا تَرَائِكَا
 تَرَلِي عَذَّةَ النِّعَامِ الرُّسُومِ. وَالْأَذْمُ الطَّبَاءُ الَّتِي لَيْسَتْ بِخَالِصَةِ الْبِيضِ: وَالْأَرَامُ الطَّبَاءُ الْبِيضُ وَفِي الَّتِي
 تَسْكُنُ الرَّمْلَ وَاحِدَهَا رَيْمٌ ۞

٣ وَقَفْتُ بِهَا أَنْبِي بُكَاءَ حَمَامَةٍ أَرَاكِيَّةٍ تَدْعُو حَمَامًا أَوْرَاكَا
 يَقُولُ وَقَفْتُ فِي هَذِهِ الرُّسُومِ. وَالْأَرَاكِيَّةُ الَّتِي فِي شَجَرِ الْأَرَاكِ ۞

٤ إِذَا ذَكَرْتَ يَوْمًا مِّنَ الدَّهْرِ شَجْوَهَا عَلَى فَرْعِ سَائِي أَذْرَتِ الدَّمْعَ سَائِكَا
 (81a) يَقُولُ إِذَا ذَكَرْتَ الْحَمَامَةَ شَجْوَهَا يَرِيدُ حُرْنَهَا وَالشَّجْوُ الْحُرْنُ: وَفِي الْحُرْنِ أَرْبَعُ لُغَاتٍ: *f* الْحُرْنُ
 وَالْحُرْنُ وَالْحُرْنُ وَالْحُرْنُ. وَالسَّائِي عَوْدُ الشَّجَرِ الَّتِي يَقُومُ عَلَيْهِ. أَذْرَتِ صَبَّتْ. سَائِكَا صَابَا ۞
 ٥ سِرَاةُ الصُّحَى حَتَّى إِذَا مَا عَمَائِي تَجَلَّتْ كَسَوْتُ الرَّحْلَ وَجَنَاءَ تَامِكَا
 سِرَاةُ الصُّحَى [وَأَوَّلُ الصُّحَى]. عَمَائِي غَفْلَتِي. تَجَلَّتْ تَكَشَّفَتْ. وَالْوَجْنَاءُ الْعَظِيمَةُ الْوَجْنَاتُ: عَنِ ابْنِ

XVII. Mukht. pp. 87—88. Metre *Tawil*.

In Mukht. the order of verses differs from that of the text, as follows:

1—8, an additional verse in place of 9, 12, 17, 18, 14, 15, 16, 13, 10, 11.

a) Mukht. نُعَقِّبُهَا and نُحَاوِلُ رَسْمًا مِّنْ.

b) „Den Accus. دَكَاذِكَا kann ich mir weder bei der Lesart تَعَفَّتْ noch bei أَقَوْتُ erklären. Die Lesart نُحَاوِلُ رَسْمًا sieht aber aus wie eine Correctur, um eine Construction hinein zu bringen; da wäre دَكَاذِكَا ein بَدَلٌ zu رَسْمًا. Vermuthlich sehr alte Corruptel.“ (Nöldeke).

c) Dakudik is a place-name: see ante, III, 2 and Bakri, 346.

d) Mukht. تَبَدَّلَ and تَرَعَا (sic).

e) MS وادم.

f) The MS has no vowels to any of these forms; the last two are not mentioned in Lane.

g) Supplied from Mukht. scholion.

بعد حال: والتصريف أيضا تقلب الطائر جناحيه اى إطارتُه [إياها]. ويروى: *دَرَسْتُ لِطُولِ تَرَاوِحِ
الزَّمانِ * ٥

٢ ه فَوَقَفْتُ فِيهَا نَاقَتِي لِسُؤَالِهَا فَصَرَفْتُ وَالْعَيْنَانِ تَبْتَدِرَانِ
٣ سَجْمًا كَانَ شَنَاةَ رَجَبِيَّةَ سَبَقْتُ إِلَيَّ بِمَائِهَا الْعَيْنَانِ

٥ سَجْمًا صَبًا وَالسَّجْمَ الصَّبَّ. رَجَبِيَّةُ جَاءَتْ فِي رَجَبٍ ٥

٤ أَيَّامَ قَوْمِي هَمِيرُ قَوْمِ سُوقَةٍ لِمَعْصَبٍ بَ وَلِبَنَاتِيسٍ وَلِعَانِي

يقول كان في ابله قومي. وقوله سُوقَةٍ قال ابو عمرو الناس كلهم سوقة إلا ٤ من كانت في يديه شُعْبَةً من

سُلْطَانٍ. وَالْمَعْصَبُ الَّذِي يُعَصَّبُ عَلَى بَطْنِهِ الْحَجَرُ مِنَ الْجُوعِ ٥ (80b)

٥ ه وَلِنِعْمَ أَيْسَارُ الْجُزُرِ إِذَا زَهَتْ رِيحُ الشِّتَاءِ وَمَأَلَفَ الْحَيِرَانَ

10 الأيسار الذين يضربون بالقداح يغامرون وينحرون [الجزر] ويطعمونها واحداً يسر. وقوله اذا ه زَهَتْ

ريحُ الشتاء يقول [اذا] اُرْتَفَعَتْ ٥

٤ أَمَا إِذَا كَانَ الطَّعَانُ فَإِنَّهُمْ قَدْ يَخْضِبُونَ عَرَالِي الْمُرَانِ

واحد العوالى عالية وفي دون السنان يشبر او ذراع حيث يُعْقَدُ الف اللواء. والمران القناه ٥

٧ أَمَا إِذَا كَانَ الضَّرَابُ فَإِنَّهُمْ أُسْدٌ لَدَى أَشْبَالِهِمْ حَرَانِي

٨ أَمَا إِذَا دُعِيَتْ نَزَالُ فَإِنَّهُمْ يَنْحَبُونَ لِلرَّكَبَاتِ فِي الْأَبْدَانِ

٩ فَتَحَلَّدْتُ؛ بَعْدَهُمْ وَلَسْتُ بِخَالِدٍ فَالذَّهْرُ ذُو غَيْرِ وَذُو الْوَرَانِ

١٠ زَالِدٌ يَعْلَمُ مَا جَهَلْتُ بِعَقْبِهِمْ وَتَذَكَّرِي مَا فَاتَ أَيَّ أَوَانِ

a) Yaq., l. c., as text.

b) MS وكناس.

c) MS لن.

d) Cited LA XIX, 81²⁴, where the 2nd hemist. is رِيحُ الشِّتَاءِ وَمَأَلَفَ الْحَيِرَانَ with إقواء. In our MS the first hemist. is corrupt (probably from defects in the original from which the copy was made) and reads رِيحُ الشِّتَاءِ وَمَأَلَفَ الْحَيِرَانَ: the scholion however shows that the true text is that of LA.

e) MS هب.

f) MS اللوى والمران القناه.

g) MS أَشْبَالِهِمْ.

h) 'Ask. يحدون; the author criticises the verse as رَدَى الرِّصْفِ.

i) MS بعضهم; for the converse (ن for ص) see ante No. XIII, 9.

j) 'Ask. reads مَا جَهَلْتُ بِعَقْبِهِمْ; he proceeds: وَمَعْنَاهُ لَسْتُ بِخَالِدٍ إِلَّا لِأَعْلَمَ مَا جَهَلْتُ وَتَذَكَّرِي مَا فَاتَ أَيَّ أَوَانِ كَانَ ٥

الدِقَّةُ الَّتِي تَنْدَخِفُ فِي سَيْرِهَا كَنَدِخَايِ الْمَاءِ فِي السَّرْعَةِ. ^a وَالْإِرْقَالُ صَرْبٌ مِنَ السَّيْرِ ۞

١٤ b فَمِلْنَا وَنَازَعْنَا الْكَدِيدِثَ أَوْانِسَا عَلَيْنَهُنَّ جَيْشَانِيَّةٌ ذَاتُ أَغْيَالٍ

الْأَوَانِسُ اللُّوَاتِي يُؤْنَسُ بِهِنَّ مِنْ غَيْرِ ذَنْبٍ. وَالْجَيْشَانِيَّةُ بُرُودٌ حَمْرٌ وَسُودٌ. ذَاتُ أَغْيَالٍ ذَاتُ سَعَةٍ وَطَوِيلٍ:

ويقال ذاتُ حُطُوطٍ ۞

١٥ وَمَلْنَا إِلَيْنَا بِالسَّرَايِفِ وَالخَلِي وَمِنَ الْقَوْلِ فِيمَا يَشْتَهِي الْمَرْحُ الْغَالِي ۞

١٦ (80a) كَأَنَّ الصَّبَا جَاءَتْ بِرِيحٍ لَطِيمَةٍ مِّنَ الْمَيْسِكِ لَا تُسْطَاعُ بِالثَّمَنِ الْغَالِي

١٧ وَرِيحٍ خُرَامِي فِي مَدَائِبِ رَوْحَةٍ جَلَا دِمْنَتُهَا سَارٍ مِّنَ الْمُنَنِ هَطَالٌ

الْطِيمَةُ الْقِطْعَةُ مِنَ الْمَيْسِكِ وَجَمْعُهَا لَطِيمٌ. يَقُولُ لَا تُشْتَرَى هَذِهِ اللَّطِيمَةُ إِلَّا بِالثَّمَنِ الْغَالِي. وَيُرْوَى كَأَنَّ

صَبَاً. وَالْمَدَائِبُ مَجَارِي الْمَاءِ مِنَ التَّلَاعِ إِلَى الرُّوْحِ: وَالغَلَاةُ مَجَارِي الْمَاءِ ^a مِنْ أَعْلَى الْجَبَلِ وَاحِدُهَا تَلْعَةٌ:

وَالْمَدَائِبُ مَجَارِي الْمَاءِ فِي أَسْفَلِ الْجَبَلِ وَاحِدُهَا مَدْنَبٌ. وَالدِّمْنَةُ الْأَبْعَارُ وَالْأَبْوَالُ. سَارٍ مِنَ الْمُنَنِ سَحَابَةٌ 10

ه جَاءَتْ لَيْلًا [أَيْ] سَرَتْ. هَطَالٌ تَهْطُلُ الصَّبَّ ۞

XVI.

١ اِرْلَمِنِ الدِّيَارِ بِبُرْقَةِ الرُّوْحَانِ دَرَسَتْ وَغَيْرَهَا صُرُوفُ زَمَانٍ

الْبُرْقَةُ حِجَارَةٌ وَرَمَلٌ أَوْ حِجَارَةٌ وَطِينٌ: وَكُلُّ لَوْثَيْنِ فِيهِ بُرْقَةٌ وَجُمُوعُ بُرْقٍ: وَيُقَالُ جَبَلٌ أَبْرَقُ إِذَا كَانَ فِيهِ

سَوَادٌ وَبَيَاضٌ وَكِسَاةٌ أَبْرَقَ إِذَا كَانَ فِيهِ سَوَادٌ وَبَيَاضٌ وَحُمْرَةٌ وَغَيْرُ ذَلِكَ. وَصُرُوفُ الزَّمَانِ تَقْلِبُهُ بِأَهْلِهِ حَالًا

a) MS والرجل.

b) Cited Bakrī 258⁹; second hemistich in Yāq. II, 177²⁰ (with اعسال misprinted for اغييال^٩).

Bakrī فَمِلْنَا for فَمِلْنَا, and so Naṣr. Jaishān is a *Mikhlaf* in al-Yaman.

c) MS دخها; but see scholion.

d) MS في.

e) MS ذات.

XVI. Vv. 1—2 of this poem are in Yāq., Bakrī, Naṣr.; v. 5 in LA; vv. 8, 9, 10 in 'Aakarī, *Kitāb as-Sinā'atāin*, 126. Metre *Kamil*.

f) Bakrī 427⁷ as text: Yāq. I, 582¹⁶ دَرَسَتْ لَطُولٍ تَقَادِمِ الْأَزْمَانِ.

ههنا للنعام مُسْتَعَارًا. وقوله قليلاً يقول أَصْبَحَتْ بها قليلاً الأصوات. والعرار اصوات الظلمان والغيايب
المسودّ واحدا غييب يريد النعام السود والرمد. ويروي قليلاً بالرفع. والعرار للظلمان والزمار اصوات

إنث النعام ٥ (79b)

١٠ يقول كَلَحَقِهَا الذي يَتْلُوها. ويروي لَحَقِهَا بآلي. ويروي يَبِّنَ أَعْلَى الرَّوِصِ. d والحَلَّ الطريف الصغير
٩ إلى ظعنٍ يُسَلِّكُنَ بَيْنَ تَبَالِغِ
٨ أَلَا تَقِفَانِ اليَوْمَ قَبْلَ تَفَرُّقِي
٧ فَلَسْتُ وَإِنْ أَصَحَرُوا مَضْرًا لِسَبِيلِهِمْ
٦ أَنَبَدَ بَنِي عَمْرٍو وَرَهْطِي وَإِخْرَجِي
٥ b بِمَا قَدْ أَرَى الْكَحَى الْجَمِيعَ بِعِبْطَةٍ
٤ م a فَإِنْ تَكُ غَبْرَاءَ النُّجَبِيَّةِ أَصْبَحَتْ
حَلَّتْ مِنْهُمْ وَأَسْتَبَدَلَتْ غَيْرَ أَبْدَالِ
بِهَا وَاللِّيَالِي لَا تَدْرُومُ عَلَيَّ حَالِ
أُرْجِي لَيَانَ الْعَيْشِ e [وَالْعَيْشُ] فَسَلِّ
بِنَاسِيهِمْ طَوْلَ الْحَيَاةِ وَلَا سَالِي
وَنَأْيَ بَعِيدِ وَأَهْتِلَابِ وَأَهْغَالِ
وَبَيْنَ أَعَالِي الْحَلِّ لِحَقِّهِ التَّالِي

في الرمال ٥

١٣ فَالْحَقْنَا بِالْقَوْدِ كُلِّ رَدْفَةٍ مُصْدَرَةً بِالرَّحْلِ وَجَنَاءَ مِرْقَالِ
سُهْبٍ. والآل مثل السراب إلا أن الآل صَحْوَةٌ والسراب نصف النهار
خُلُوجٍ يَدْفَعُ بَيْنَ. والقيافي الصحارى واحدا قيافاً. والسُهوب الصحارى التي لا شئ فيها واحدا
١٢ خُلُوجٍ بِرِجْلَيْهَا كَأَنَّ فُرُوجَهَا
١١ e رَفَعْنَا عَلَيْنَهُنَّ السِّيَاطَ فَكَلَّصَتْ
بِنَا كُذَّ فَتَلَاهُ الدِّرَاهِمِينَ شِمْلَالِ
نَدِمْتُ عَلَيَّ أَنْ يَذْهَبَا فَاعَمَى بَالِ
لِلدَّيْمَانَ السَّائِقَانِ. ان يَذْهَبَا نَعِمَى بال: يريد أن يَذْهَبَا بهذه المرأة وهما نَعِمَا البالِ ٥

a) See Yāq. V 334—5 for corrections of text in III, 772.

b) Yāq. فَقَدِمَا أَرَى (Naṣr. misprinted أَتَى): our reading (MS clear) is more in accordance with 'Abd's usage; see ante, No. XI, 16.

c) Another careless lacuna in the MS, filled on the assumption that it is due to homoioteleuton. We might read صَلَّالِي and so avoid the إِقْوَاءَ; but Nöldeke observes: "Ich würde lieber صَلَّالِي mit إِقْوَاءَ, lesen. Ich weiss nicht, ob für ein solches Intensiv Adj. das Personal-suffix passt."

d) الْحَلَّ seems here to be a place-name; see Yāq. II, 464, Bakrī 316.

e) MS رَفَعَنَ.

f) MS دَعَمَ (but دَعَمَ in scholion).

٨ مِنْ كُلِّ عِجْلِيَّةٍ بَادٍ نَرَا جِدَّهَا عَلَى اللَّجَامِ تُبَارِي الرَّكْبَ فِي عَنَدِ
الرَّكْبَانِ ضَرْبٌ مِنْ عَدْوِهَا. وَالْعِجْلِيَّةُ الشَّدِيدَةُ. تُبَارِي الرَّكْبَ تُعَارِضُهُمْ. عَنَدِ أَيْ تَذْهَبُ عَلَى التَّرْحِ ٥
٩ وَكُلِّ أَجْرَةٍ قَدْ مَالَتْ رِحَالَتُنَا نَهْدِ الْمَرَائِلِ نَعِيمٌ نَاتِي الْكَتْدِ
[نهدي] المراكل يريد صَحْمَ الوَسَطِ حَيْثُ يَرُكِّلُهُ الرَّاكِبُ. وَنَلْقَى الْكَتْدَ مَرْتَفِعَ الْكَتْدِ: [وَالْكَتْدُ] الْحَارِكُ

٥ من البعير وموضع ^٥ التَّبِيحِ مِنَ الْفَرَسِ [أَيْ] مُنْقَطِعُ الْعُدَّةِ مِمَّا يَلِي الْحَارِكُ ٥

١٠ حَتَّى تَعَاظِينَ غَسَانًا فَخَرَبَهُمْ يَوْمَ الْمَرَارِ وَلَمْ يَلُورُوا عَلَى أَحَدٍ
١١ بَالِكَمَا رَأَوْكَ [وَأَبْلُجُ الْبَيْضِ وَسَطَهُمْ وَكُلُّ مُطَرِّدِ الْأَنْبُوبِ كَالْمَسِدِ

بُلُجٌ شَبَّهَهَا ^٥ [بِالضَّبْحِ فِي بِياضِهَا]. مُطَرِّدُ الْأَنْبُوبِ طَوِيلٌ مُقَوِّمٌ. وَالْمَسِدُ النَّحْبَلُ مِنَ اللَّيْفِ ٥

١٢ غَوَّتْ بَنُو أَسَدٍ غَسَانَ أَمْرَهُمْ وَقَلَّ مَا وَقَفَتْ غَسَانٌ لِيَلْرِشِدِ

XV.

١٠ ١ أَمِنْ مَنَزِلِ عَابٍ وَمِنْ رَسْمِ أَطْلَالِ ٤ [بَكَيْتِ وَهَلْ] يَبْكِي مِنَ الشُّوقِ أَمْثَالِي
٢ دِيَارُهُمْ إِذْ هُمْ جَمِيعٌ فَأَصْبَحَتْ
٣ قَلِيلًا بِهَا الْأَصْوَاتُ إِلَّا عَوَارِفًا ٤ عِرَارًا [رِمْسَارًا] مِّنْ غِيَاهِيَبِ آجَالِ

الْآجَالُ الْأَطْبِيعُ بَقْرٌ أَوْ طِيَاءٌ: وَاحِدُ الْآجَالِ إِجْلٌ: وَالْإِجْلُ لَا يَكُونُ إِلَّا مِنَ الْبَقْرِ وَالطِّيَاءِ فَقَدْ جَعَلَهُ

a) MS النهسح (no such root exists): see LA IV. 380¹⁷.

b) MS لما راونك بلح. Cf. No. II, 25, ante; perhaps we should read رَأُونًا.

c) Added conjecturally.

d) MS عَيْتٌ. عَيْتٌ ist schwerlich richtig. Aber was? zur Noth عَيْتٌ, als Causativ von عَيْىَ das transitiv sein darf (Liszn XIX, 349 pænult.), aber doch kaum recht passt. غَوَّتْ gäbe einen passenden Gegensatz zu لِيَلْرِشِدِ, und da عَوَى = عَوَى sein kann (Lis. XIX 378¹¹), so könnte auch عَوَى doppelt transitiv sein. Aber misslich ist das auch!" (Nöldeke).

XV. Of this poem vv. 1, 2, 4, 5 are in Yāq. III, 772, and v. 14 in Bakrī 258. Naṣr. has reproduced them at p. 611. Metre *Tawil*.

e) Carelessly omitted in MS. Yāq. and Naṣr. بَكَيْتِ, but usage is generally in favour of the second person.

f) Added conjecturally to fill metrical lacuna: see end of scholion.

XIV.

- ١ دَعَا مَعَاهِرَ فَاسْتَكَّتْ مَسَامِعُهُمْ يَا لَهْفَ [نَفْسِي] لَوْ تَدْعُو بَنِي أَسَدٍ
 اسْتَكَّتْ أَيِ اسْتَدَّتْ: يُقَالُ اسْتَدَّتْ وَاسْتَدَّتْ بِمَعْنَى وَاحِدٍ ٥
- ٢ تَدْعُوا إِذَا حَامَى الْكُمَاةَ لَا ٥ [كَيْسَلًا] إِذَا السُّيُوفُ بِأَيْدِي الْقَوْمِ كَالْوَقْدِ
 ٣ لَوْ هُمْ حُمَاتِكِ ٥ بِالْمَحْمَى حَمُوكَ وَلَمْ تَتْرَكَ لِيَوْمِ أَقَامَ النَّاسُ فِي كَبَدِ
 ٤ ٥ كَمَا حَمَيْنَاكَ يَوْمَ النَّعْفِ مِنْ شَطَبِ وَالْفَضْلُ لِلْقَوْمِ مِنْ رِيحٍ وَمِنْ عَدَدِ
 شَطَبُ جَبَلٍ. وَالنَّعْفُ أَسْفَلُ الْجَبَلِ. وَالْفَضْلُ لِلْقَوْمِ: يَقُولُ الرِّيحُ مَعَهُمْ وَالْعَدَدُ لَهُمْ. وَيُرْوَى مِنْ صَوْتِ
 مِنْ غَرَدٍ: [وَالغَرَدُ] يَرِيدُ الصَّوْتِ هُنَا ٥
- ٥ أَوْ لَأَتُونَ بِجَنَعٍ لَا كِفَاءَ لَهُ قَوْمٌ هُمْ الْقَوْمُ زَيْبِي الْأَنَّى وَبَنِي الْبُعْدِ
 ٦ بِجَحْفَلٍ كَبْهِيمِ اللَّيْلِ مُنْتَجِعٍ أَرْضَ الْعَدُوِّ لِهَامٍ وَأَسِرَ الْعَدَدِ
 ١٠ الْأَنَّى مِنْ أَنَّى يُنْتَى أَي بَعْدَ. الْجَحْفَلُ لِلجَيْشِ. الْبَهِيمُ الْأَسْوَدُ: وَأَمَّا شَبَّهُهُم بِاللَّيْلِ لِأَنَّ اللَّيْلَ يُغْطِي
 كُلَّ شَيْءٍ. وَاللَّهُامُ الَّذِي يَلْتَمِسُهُمْ كُلَّ شَيْءٍ يَذْهَبُ بِهِ. وَالْمُنْتَجِعُ الضَّالِبُ ٥ (79a)
- ٧ الْفَائِدُ الْخَيْلُ تَرْدِي فِي أَعْنِيهَا وَرَدَ الْقَطَا هَجَرَتْ ظِمًّا إِلَى الشَّمَدِ

XIV. Vv. 1, 3 and 4 of this poem are cited elsewhere. Metre *Basīf*.

a) LA XII, 324²⁰: Fx'iq I, 301; Ham. (commy.) 395²³, all with يَدْعُو; Naqr. 612, Yaq. III, 289, as text.

b) Inserted conjecturally: MS reads unmetrically لَا إِذَا الْخِ وَلَا إِذَا الْخِ.

c) Yaq. *l.c.* and Naqr. بِالْمَحْمَى حُمَيْتٍ.

d) Yaq. *ut sup.* and Bakrī 811²⁰. Yaq. vocalizes شَطَبٌ and Bakrī شَطَبٌ. The Battle of the Skirt of Mount Shaṭīb is also referred to in a poem of Bishr b. Abī Khāzim, quoted in Yaq. *l.c.*; the antagonist of Asad was Numair, a branch of 'Amir b. Ṣa'ṣa'ah.

e) MS بجمعهم أو لا أتوك بجمعهم. (this suggestion is due to Prof. Nöldeke).

f) In view of the identity of meaning of أنى and بعد, the original reading was probably فِي الْأَنْئَى.

g) MS carelessly والبهم.

h) "Dieser Vers ist ohne Verbindung. Vorher muss etwas ausgefallen sein, worauf sich القائد bezieht" (Nöldeke).

- ١٠ «وَعَيْشِي بِاللَّيْلِ يُغْنِيكَ حَتَّى
 ١١ فَإِنْ يَأْكُلْ فَاتْنِي أَسْفَا شَبَابِي
 ١٢ وَكَانَ اللَّهُمُ حَالْفِي زَمَانَا
 ١٣ فَقَدْ أَلْحَ الْحَبَاءُ عَلَى الْعَدَارِي
 ١٤ يَمْلَنَ عَلَيَّ بِالْأَقْرَابِ طَوْرًا
 ١٥ وَأَسْمَرَ قَدْ نَصَبْتُ لِيذِي سَنَاهُ
 ١٦ (78b) يُحَاوِلُ أَنْ يَقُومَ وَقَدْ مَضَتْهُ

قال ابو عمرو: القنن الزهيد الذي لا يحاول يأكل ولا يشرب: e والقنن ههنا السنان. يحاول [أن] يقوم
 أى يقوم الرجل [من] طعنة أماتته. وقد مضته أى نفذت منه الطعنة. والمغابنة الطعنة التى
 وتغيب من لحمه كما ويغيب الثوب [أى] h يبتئى e

10

- ١٧ إِذَا مَا عَادَهُ مِنْهَا نِسَاءُ
 ١٨ وَخَرِي قَدْ دَعَرْتُ الْجُورَ فِيهِ

الشنون الذى ليس بالسيب [ولا] المهزول بين ذلك. زوالجون البقر والظباء: وإنما أراد بياضها e

a) Added from Mukht.; cf. ante, No. XI, 11, 12.

b) Scholion of Mukht.: وأنا أسف عليه. واللجين الخبط وهو ورق الطلح يدق. وإبرش بلساء ويطعم للابل: وقال ابو الوليد اللجين ورق الجوز مثل بياض شعرة: واللجين ورق الشجر يخطب
 فهو لوفان رطب ولبس فشب الشيب باليباس والسواد بالرطب. ويروى كاللجين (so Naqr. reads)
 يريد القصة: فذلك عيب من عيوب القافية يسمى السناد e
 See LA XVII, 262

c) Naqr. reads كآن ديارهم أمل الحزين; it is not stated where this version is found.

MS العدرى كهن

d) MS والقبس.

e) MS طعن امامه.

f) MS نعدت.

g) MS نعم (twice).

h) أى طعنته مغابنة تغيب من لحمه أى تنبيه: ويروى مغابنة أى وهو - Mukht.'s scholion: مسا
 يرى ذاك ويعابنه. ويروى معاندة. ومضته نفذته. والخرص السنان وقنن محمد الرأس: والقنن ايضا
 e V. 16 is cited LA XVII, 208¹³ as in text; see discussion there.

i) MS عادته contra metrum.

z) Mukht.: - والجون الظلمان وتكون البقر ايضا والظباء لبياضهن -

XIII.

- ١ *a* تَغَيَّرَتِ الدِّيَارُ بِدِي الدَّفِينِ فَأَوْدِيَةَ اللّوَى فَرَمَالِ لِيَنِ
 ٢ *b* فَخَرَجَنِي دَرَزَةَ فَقَفَا دِيَالِ يُعْقَى يَدْرُس. آيَةٌ عَلَامَتُهُ وَاحِدَهَا آيَةٌ. وَالسَّلْفُ مَا تَقَدَّمَ مِنَ السِّنِينَ. وَيُرْوَى آيَةٌ مَرُّ السِّنِينَ ٥
- ٣ *d* تَبَصَّرَ صَاحِبِي أَنرَى حُمُولًا ٥
 ٤ جَعَلَنَ الفُجَّجَ مِنْ رُكْبِ شِمَالًا
 ٥ *h* أَلَا هَعْتَبْتُ عَلَى اليَوْمِ عِرْسِي وَقَدْ هَعْتَبْتُ بَلِيلِ تَشْتَكِيئِي
 ٦ فَقَالَتْ زِلِي كَبْرَتَ فَعُلْتُ حَقًّا لَقَدْ أَخْلَفْتُ حِينًا بَعْدَ حِينِ ٥
 ٧ تُرِينِي آيَةَ الإِعْرَاضِ مِنْهَا ٥
 ٨ *m* وَمَطَّتْ حَاجِبِيهَا أَنْ رَأَيْتَنِي وَمَطَّتْ حَاجِبِيهَا أَي تَنَنَّتْ: وَيُقَالُ مَدَّتْهُ. فُرُونُهُ ذَوَائِبُهُ ٥
 ٩ فَعُلْتُ لَهَا رُؤْيُوكِ نَبَعُ عَتْبِي فَإِنِّي لَا أَرَى أَنْ تَزْدَهِيئِي ٥

XIII. Mukht. pp. 92—94. Vv. 1—4, 11, 13 are in Naṣr. 612; other verses are cited as mentioned in the notes. Metre *Wafir*.

a) Yāq. II, 726¹² and 810⁹, as text.

b) Omitted in Yāq. II, 810, but given in II, 726; wanting in Mukht. Yāq. فَلَوَى دِيَالِ.

c) MS مَرُّ السِّنِينَ; Naṣr. reads مَرُّ السِّنِينِ.

d) Mukht., Yāqut II, 810, Naṣr., تَبَيَّنَ.

e) Mukht. يُشَبِّه سَيْرَهَا عَوْمَ; Yāq. *id.* with تَشَبَّه; Naṣr. *id.* with يشبه; see *ante*, No. VIII, 5.

f) MS الفُجَّجِ; Mukht. as text. Yāq. (II, 810) and Naṣr. الفُجَّجِ.

g) MS ونكسا.

h) MS علب.

i) MS هب بليل دسكين.

j) MS في كبرت.

k) Mukht. incorrectly وَقَطَّتْ.

l) MS انتصب.

m) MS قطععت عست.

n) So Mukht. MS بعد.

o) So MS; Mukht. تَزْدَهِيئِي in text, but تَزْدَهِيئِي in scholion.

١٤ أَمَا إِذَا اسْتَدْبَرْتَهَا فَكَانَهَا قَارُورَةٌ صَفْرَاءُ ذَاتُ كَبِيسٍ
شَبَّيْهَا بِالْقَارُورَةِ فِي اسْتِدَارَةِ أَوْرَاقِهَا. وَالْكَبِيسُ مَا كَبِسَ فِيهَا مِنَ الطَّيِّبِ مِنَ الْمَلَابِ: وَالْمَلَابُ ضَرْبٌ مِنَ
الطَّيِّبِ مِنَ الرَّعْفَرَانِ وَغَيْرِهِ ٥

١٧ وَإِذَا اقْتَنَصْنَا لَا يَجِفُّ خِضَابُهَا وَكَأَنَّ بَرَكَتَهَا مَدَاكُ عَرُوسٍ
لِخِضَابِ الدَّمِّ. وَالْبِرْكَةُ الصِّدْرُ. وَالْمَدَاكُ الصَّلَايَةُ الَّتِي يُسَاكِفُ فِيهَا الطَّيِّبُ ٥

١٨ وَإِذَا دَفَعْنَا لِلْحِجْرَاجِ فَتَهْنَأُ أَذْنَى سَوَامِ الْجَامِلِ الْمُخْلُوسِ
الْحِجْرَاجُ جَمَاعَةُ الشَّجَرِ وَاحِدُهَا حَرَجَةٌ: وَيُقَالُ الْحِجْرَاجُ جَمَاعَةُ النَّعَمِ ٥

١٩ هَاتِيكَ تَحْمِلُنِي وَأَبْيَضَ صَارِمًا وَمُحَرَّبًا فِي مَارِنٍ مَخْمُوسٍ
الْمُحَرَّبُ السِّنَانُ. وَالْمَارِنُ الْغَنَاءَةُ اللَّيْنَةُ. الْمَخْمُوسُ رُمُحٌ طَوَّلَهُ خَمْسَ [أُذْرَعٍ] ٥ d

٢٠ فِي أُسْرَةٍ يَوْمَ الْكِفَافِ مَصَالِتٍ كَالْأَسَدِ لَا يُنْتَى لَهَا بِفَرِيَسٍ
الْأُسْرَةُ الْجَمَاعَةُ. وَالْكَفَافُ الْمَحَافِظَةُ عَلَى الْقِتَالِ [وَأَيُّ الْحَمِيَّةِ: وَالْأُسْرَةُ أَيْضًا الْعَشِيرَةُ: وَالْكَفَافُ أَيْضًا
الْعَصَبُ. مَصَالِتُ أَي أَصْلَتْوَا سُبُوتَهُمْ وَشَبَّرُوها وَأَخْرَجُوها مِنْ أَعْمَادِهَا. وَالْفَرِيَسُ مَا اقْتَرَسَتْهُ: وَهُوَ نَقِي
انْعَقَ ٥ (78a)

٢١ وَبَنُو خُرَيْمَةَ يَعْلَمُونَ بِأَنَّنَا
٢٢ نُبْكِي عَدُوَّهُمْ وَيَنْطُمُ كَبُشْنَا
فَمِنْ خَيْرِهِمْ فِي غِبْطَةٍ وَتَبِيسٍ
لَهُمْ وَلَيْسَ النَّطْمُ بِالْمَوْمُوسِ

a) MS كنبيس, and so in scholion.

b) Cf. I. Q. Mu'all. 62.

c) MS صامك. This verse is in LA VII, 371¹⁵ and XVII 290²⁵, where wrongly stated to refer to a camel; in both places مُدْرَبًا for our مُحَرَّبًا. It is also found, without the name of the poet, in Jāhīdh, *Bayān*, II, 55⁹, where the reading is مُحَرَّبًا.

d) An additional verse, LA VIII, 106⁵, would fit in between vv. 19 and 20;

صَدَّقِي مِنَ الْيُنْدِيِّ أَلَيْسَ جُبَّةٌ لَحِقَتْ بِعَعْبٍ كَالنَّوَاةِ مَلْبِيسٍ

(LA misprints جُبَّةٌ for جُبَّة).

e) MS موم.

f) MS غيرهم في عطبه ونيس.

g) MS حيننا. This word may possibly be حِينًا, but probably the old form of ك, without a *markaz*, has been mistaken for >; one certain case of this will be found in the scholion to v. 9 of No. XXI below. كَبِيسُ is indicated by the verb نَطْمُ.

٩ فَكَأَنَّمَا ه تَعْنُو إِذَا مَا أُرْسِلَتْ عُرُونَ الْعِصَاهِ وَدَقَّةُ بِفُؤُوسٍ

١٠ أَفْنَيْتُ بِهَهَجَتَهَا وَنَى سَنَامِهَا بِالرَّحْلِ بَعْدَ مَخِيلَةٍ وَشَرِيْسٍ

مَخِيلَةٌ مِنَ الْخَبَلَاءِ. وَالشَّرِيْسِ النَّشَاطُ وَالصُّعُوبَةُ وَشِدَّةُ نَفْسٍ وَسُوهُ خَلْفٍ ٥

١١ وَأَمِيرٍ حَيْلٍ قَدْ عَصَيْتُ بِنَهْدَةٍ جَرْدَاءَ حَاطِيَةِ السَّرَاةِ جَلُوسٍ

٥ النهدة الصخمة. والجرداء القصيرة الشعر. والحاطية الشديدة. ج جلوس هو ما ارتفع من الأرض يصفها

بِالْعِظَمِ ٥

١٢ خُلِقْتَ عَلَى عُسْبٍ وَتَمَّ ذَكَوَاهَا d وَأَحْتَالَ فِيهَا الصَّنْعُ غَيْرَ نَحِيْسٍ

العُسْبُ القَوَائِمُ واحدا عَسِيبٌ أُخِذَ مِنْ عَسِيبِ النَّخْلِ: يصفها بطول القوائِمِ: والعسيب إذا لم يكن

عليه حوص: وإذا كان عليه حوص فهو ه اللجريد: وتم ذكؤها أي تم ذسها. واحتال فيها الصنع يقول

١٠ حال عليها التحول وهي تُصْنَعُ. g والنحيس الغريبة ٥ (77b)

١٣ وَإِذَا جُهْدَنَ وَقَلَّ مَصُّ نِطَافِهَا وَصَلَقَنَ فِي دَيْمُومَةٍ إِمْلِيْسٍ

النِطَافُ بقايا الماء واحدا نِطْفَةٌ. وجمع دَيْمُومَةٍ دَيْمَائِمٍ. ويروي وشرسن. والصلف اللجري ٥

١٤ تَنْفِي الْأَوَائِمِ عَنِ سَرَوَاهِ سَبِيلِهَا شَرَكَ الْأَحِرَّةِ وَهِيَ غَيْرُ شَمُوسٍ

الأوائِمُ الأبلد المُبْطِئَاتُ فِي السَّيْرِ. h والشرك الطريق. والأحيرة واحدا حَرِيْبٌ وهو ما حشن من الأرض

١٥ وَصَلَبَ ٥

١٥ : أَمَا إِذَا اسْتَقْبَلْتَهَا فَكَأَنَّمَا دَبَلْتَ مِنَ الْهِنْدِيِّ غَيْرِ يَبُوسٍ

a) MS without points. حموا

b) MS حَيْلِي.

c) This sense is attributed in the Lexx. to جَلَسَ (LA VII, 341¹).

d) MS in the v. has وَأَحَالَ, in the scholion وَأَحْتَالَ: both are possible, but the commentary is generally more correct than the text.

e) This is incorrect: جَرِيدٌ (as the word implies) is a palm-branch stripped of its leaves; with the leaves on it is called سَعْفَةٌ. f) MS نسبها.

g) This also is an error; غَرِيْبَةٌ ("nature, natural disposition") is a synonym of نِحَاسٌ, not of نَحِيْسٍ, which means „unlucky, unprosperous“.

h) شَرَكَ is plural of شَرَكَةٌ: see LA XII 336^{10a}.

i) Cited (with 'Abd's name) LA VIII 148¹⁷, with explanation: اراد عَصَا دَبَلْتُ أَوْ قَنَاةً دَبَلْتُ: فحذف الموصوف.

XII.

١ ^a لَمِنَ الدِّيَارِ بِصَاحَةِ فَكَرُّوسِ دَرَسَتْ مِِنَ الإِثْفَارِ أَيْ دُرُوسِ
٢ ^b إِلَّا أَوَارِبًا كَانَ رُسُومَهَا فِي مُهَرَّتِي خَلَقِي ^c الدَّوَاةَ لَبِيسِ
٣ دَارُ لِفَاطِمَةَ الرَّبِيعِ بِفَمْرَةٍ فَقَفَا ^d شَرَابٍ فَهَضْبِ ذَاتِ رُوسِ

نصب الربيع على الطرف على معنى في الربيع. [وَعَمْرَةَ] وقفا شراف وهضب ذات رُوس كُلُّهَا مواضع ٥

٤ أَزْمَانَ ه غَفَلْتَهَا وَإِنْ لَمْ تَرْتَجِدْهَا نَكَسًا وَشَرُّ الدَّاءِ دَاءُ نَكُوسِ
٥ وَسَبْتِكَ نَاعِمَةٌ صَفِيٌّ نَوَاعِمِ بِيضِ غَرَاتِرٍ كَالطِّبَاءِ الْعَيْسِ
٦ حَوْدٌ مَبْتَلَةٌ الْعِظَامِ كَأَنَّهَا بَرْدِيَّةٌ تَبْتَتُ هِلالَ عُرُوسِ

صَفِيٌّ نَوَاعِمِ صَفْوُ نَوَاعِمِ؛ مُتَخَفِرَاتٍ حَرِيدَاتٍ. الحَوْدُ الشَّابِثَةُ. (77a) وَالْمَبْتَلَةُ الحَسَنَةُ الخَلْفِ الَّتِي تَرَاهَا وَكُلُّ شَيْءٍ مِنْهَا عَلَى حَدِيثِهِ: وَحَدِيثُهُ نَاحِيَتُهُ ٥

٧ أَفَلَا تَنَاسَى حُبَّهَا بِجَلَالَةٍ وَجَنَاءِ كَالأُجْمِ المَطِينِ وَلُوسِ

الجلالة الناقصة الصَّخْمَةُ. وقال ابو عمرو الوجناء الكثيرة لَحْمِ زالوجئات: وقال الاصمعي انما أخذ من وجين الارض وفي الناقصة الصَّلْبَةُ: والوجين من الارض ما غَلَطَ مِنْهَا وَصَعِبَ: وهو قول ابى عبيدة ايضا: قل خالد بن كلثوم الوجناء الصخمة. والأجم البيوت المرتفعة. والمطين قد طين. [ولوس اي] في سيرها وَكَسَتْ تَلِسَ وَوَلَقَتْ تَلَفٌ وَوَحَدَتْ تَخَذُ: وهو صَوَّرَتْ مِنَ السَّيْرِ ٥

٨ رَفَعَ ^k المَرَادُ مِنَ الرَّبِيعِ سَنَامَهَا فَتَوَتْ وَأَزْدَفَ نَابِهَا لِسَدِيسِ

XII. Of this poem only vv. 1, 15, and 19, with an additional verse belonging to it, have been found cited elsewhere. — Metre *Kamil*.

a) Yaq. II, 247⁴, as text; Bakri 597¹⁶, with ¹⁶كُلُّ دُرُوسِ مِنَ الأَقْوَاءِ. MS بِصَاحَةِ.

b) MS الأوربا.

c) MS الدَّوَا ملبيس.

d) MS شرب (but شَرَابٍ correctly in commy.)

e) MS ععلها.

f) MS حد.

g) The MS carelessly repeats نواعم from the verse above.

h) Cf. I. Q. Mu'all. 36.

i) MS محسرات.

j) MS الوجين.

k) MS المراد.

٣١ وَلَقَدْ أَقْدَمُ النَّحْيِسَ عَلَى a الْجَزْرِ ذَاتِ الْجِرَاءِ b وَالتَّنْقَالِ

٣٢ فَتَقِيْبِي بِنَخْرَهَا وَأَقْيَهَا c بِقَضِيْبٍ مِّنَ الْقَنَا غَيْرِ بَالِي

٣٣ وَلَقَدْ أَقْطَعُ السَّبَاسِبَ d وَالشُّهْبَ عَلَى e الصَّيْعَرِيَّةِ الشِّمْلَالِ

التنقال المناقلة. ويرى ذات الجراء والتبغال: والتبغال ضرب من الجري. الحميس الجيش. والجراء

5 الجري. غير بال غير ضلب. السباسب أرضون مستوية لا شيء فيها واحدها سبسب. f والصيعرية ضرب من

الابل النجائب لها سمّة في أعناقها. والشملال الخفيفة. والشهب والغلات ٥

٣٤ h ثُمَّ أَنْبَرِي نِكَاحَهَا فَتَرَاهَا ضَامِرًا بَعْدَ بُدْنِهَا كَالْهَلَالِ

٣٥ i عَنْتَرِيْسٍ كَانَهَا ذُو وَشُومٍ ز أَخْرَجْتَهُ بِالْجَوِّ إِحْدَى اللَّيَالِي

نحاضها لحمها. وذو وشوم يريد الثور وفيه توليع سواد وبياض. أَخْرَجْتَهُ أَي حَبَسْتَهُ k ٥

a) MS الجرد.

b) Kk. التَّبْعَالِ, with التَّنْقَالِ as v. l. in scholion.

c) MS بنصيب,

d) Kk. and Mukht. بِالرَّكِبِ.

e) MS الصَّيْعِرَةِ.

f) A lacuna here (not indicated in MS): the words in brackets added from LA VI, 127^{5f}; the word صَيْعِرَةٌ is the subject of a celebrated anecdote relating to Ṭarafah when a young boy: see Agh. XXI, 203.

g) MS الفلاه.

h) Cited LA IX, 103¹⁷. Mukht. transposes vv. 34 and 35, which seems evidently to be the right order; Kk. however has the same order as our text.

i) MS عمدليس.

j) Kk. أَخْدَرْتَهُ.

k) Gloss of Mukht.: أراد احدى الليالي. والجو ما اتسع من الارض. وأخرجته ألبجائه الى شجرة. Mukht. has an additional verse:

دَاكْ عَيْشٌ رَضِيْتُهُ وَتَوَلَّى كُلُّ عَيْشٍ مَّصِيْرُهُ لِيَبْأَلِي

For the last word we should no doubt read لِيَبْأَلِ, from يَبْأَلُ in the sense of vanishing, passing away (Heb. יָבַל).

The order of the verses of this poem in Kk. is as follows: 1—5, 8, 12, 9—11, 22, 23, 13a+14b, 20, 24—30, 16—18, 31—35.

In Mukht. the order is: 1, 2, 4—10, 12—15, 19, 11, 20, 21, 24—30, 16—18, 31—33, 35, 34, addl. v.

تُرَاتِكَاتٍ يَرِيدُ الْإِبِلَ فِي سَيْرِهَا: وَهُوَ ضَرْبٌ مِنَ السَّيْرِ شَبِيهُ بِالْحَبَابِ ٥

٢٥ *a* وَالْعَنَاجِيحُ كَالْقِدَاحِ مِنَ الشَّرِّ حَطٍ *b* يَحْمِلُنَ شِكَّةَ الْأَبْطَالِ

واحد العناجيح عُدُجُوجٌ وهى النوال الاعنات من الخيل. والقِدَاحُ السِّبَامُ. والشَّرُّ حَطٌّ شَجَرٌ تَتَخَذُ مِنْهُ الْفَيْسَى والسِّبَامُ. والشِّكَّةُ السِّلَاحُ ٥

٢٦ وَلَقَدْ أَذْعَرُ السَّرُوبَ بِطِرِبٍ *d* مِثْلُ شَاةِ الْإِرَانِ غَيْرِ مُذَالٍ ٥

نشأة الثبيس. والإران عرنا انشراط. ويقال أيضا الإران لتأبوت الثموتى. والمذال اندليل الثبيان ٥

٢٧ غَيْرِ أَقْنَى *e* وَلَا أَصَاكَ وَلَكِنْ مَرْجَمٌ ذُو كَرِبَهَةٍ وَنَقَالَ

الْأَصَاكَ انْذَى يَصْطَاكَ عُرُوبَاهُ. وَالْمَرْجَمُ السَّرْبِيعُ. انْقَالَ الْمُنَاقَلَةُ. *f* وَالْأَقْنَى نَضِيدُ الْأَنْفِ: وَالْخَيْلُ تُوصَفُ بِالْمُغْلُوسَةِ وَسَعْدِ الْمُنْخَرَيْنِ. وَالكَرْبِيَّةُ شِدَّةُ نَفْسِ الْفَرَسِ ٥

٢٨ *h* يَسْبِقُ الْأَلْفَ بِالْمَدْحِ ذِي الْقُرَى نَسِ حَتَّى يَوُوبَ كَالْتِمَثَالِ ٥

٢٩ فَهُوَ كَالْمِنْزَعِ الْمَرِيضِ مِنَ الشَّرِّ حَطٍ مَالَتْ بِهِ زِمَالُ الْمُغَالِي

انْمِنْزَعُ الْمَرِيضِ سَلَمٌ خَفِيفٌ فِيهِ رِيْشٌ. وَالْمُغَالَى انْذَى يُبَاعِدُ فِي رَمِيهِ إِذَا رَمَى ٥

٣٠ يَغْفِرُ الظَّبْيَ وَالظَّلِيمَ *k* وَيُلْوِي بِلَبُونِ الْمِعْرَابَةِ الْمِعْرَالِ

m المعزال الرجل [الذى] يبيت عن أهله ٥ (78b)

15 *a*) Agh. (*l. c.*) قَالَتْ حَزَائِدٌ. *b*) Mukht. schol. mentions *v. l.* الْأَبْطَالِ.

c) Kk. السَّرَابِ, Mukht. السَّرَابِ, الْوَحُوشِ.

d) Kk. مِثْلُ تَيْسِ الْإِرَانِ; مِثْلُ تَيْسِ الْإِرَانِ or الْإِرَانِ must be the name of a place, and the scholion is incorrect. *e*) Kk. وَلَا أَقْبَ.

f) Our gloss agrees with LA *s. v.* قَنَا; but Kk. glosses as follows:

يقال فرس أقمى بين القنا إذا كان في عظامه أنحنا وفي أضلعه. والأقنب اللاحق البئس بالخير: وإذا كان ذلك من ضرب فيو عيب ٥

g) This form is not found in the Lexx., which give قَنَسٌ instead (LA VIII, 45.)

h) LA XI, 22¹⁵, with يَرَعْفُ for يَسْبِقُ and يَعُودُ for يَوُوبُ; Kk. and Mukht. as text.

i) MS كَالْبُرْعِ.

j) Kk. يَمِينُ الْمُغَالِي.

k) Kk. وَيُلْوِي بِحَلُوبِ.

l) So Mukht. and Kk.: MS الْمُعْرَى, in which another reading may possibly be concealed.

m) Gloss of Mukht.: يُلْوِي يَدْعُبُ بِهَا. وَالْمِعْرَابَةُ وَالْمِعْرَالُ وَاحِدٌ وَهُوَ انْذَى قَدْ عَرَبَ بِإِيلِهِ خَوْفٌ الْغَارَةُ: وَقِيلَ الْمِعْرَالُ انْذَى لَا يَحْمِلُ السِّلَاحَ: وَقِيلَ انْذَى لَا يُحْسِنُ رُكُوبَ الْخَيْلِ ٥

١٣ a زَعَمْتَ أَنَّنِي كَبِرْتُ وَأَنِّي قَدْ مَالِي وَصَنَّ عَنِّي الْمَوَالِي
 ١٤ وَصَحَا بَاطِلِي وَأَصْبَحْتُ b كَهَلًا لَا يُؤَاتِي أُمَّثَالَهَا أُمَّثَالِي
 ١٥ c إِنْ رَأَيْتِي تَغَيَّرَ اللَّوْنُ مِنِّي وَعَلَا الشَّيْبُ مَفَرَّتِي وَقَدَّ إِلَى
 ١٦ d فِيمَا أَدْخَلَ النَّجْبَاءَ عَلَيَّ مَهْمُومَةَ الْكَشْمِحِ طَفْلَةٍ كَالْفَزَالِ
 ١٧ فَتَعَاظَيْتُ جِيدَهَا ثُمَّ مَالَتْ مَيْلَانَ الْكَثِيبِ بَيْنَ الرِّمَالِ
 ١٨ ثُمَّ قَالَتْ لِيَدِي لِنَفْسِكَ نَفْسِي وَبَدَاءَ هَلْمَالِ أَهْلِكَ مَالِي
 ١٩ f فَأَرْنُضِي الْعَادِلِينَ وَأَقْنِي حَيَاءً لَا يَكُونُوا عَلَيْكَ حَطًّا مِثَالِي
 ٢٠ g (78a) وَبَحَطِّ مِمَّا نَعِيشُ فَلَا تَدْ هَبْ بِكَ التُّرَاهُتِ فِي الْأَهْوَالِ
 ٢١ h مِنْهُمْ مُمْسِكٌ وَمِنْهُمْ عَدِيمٌ وَبَحِيدٌ عَلَيْكَ فِي بُحَالِ
 ٢٢ i وَأَتْرِكِي صِرْمَةً عَلَى آلِ رَيْدٍ بِالْقَطِيبَاتِ كُنَّ أَوْ أَوْرَالِ
 ٢٣ لَمْ تَكُنْ غَزْوَةَ الْجِيَادِ وَلَمْ يُنْقَبْ بِأَثَارِهَا صُدُورُ السِّعَالِ

لم تكن غزوة الجياد: يقول لم يُقاتل عليها أحد: بغير قتال. ولم يُنقبْ بِأَثَارِهَا: يقول لم يُسافرْ عليها ٥

٢٤ k دَرَّ دَرُّ الشَّبَابِ وَالشَّعْرِ الْأَسْوَدِ وَالرَّاتِكَاتِ تَحْتِ الرِّحَالِ

a) Kk. runs together the صدر of v. 13 and the عجز of v. 14, omitting the rest. 'Aini زعت زعت أنني كبرت our MS has زَعَمْتَ أَنَّنِي, Mukht. زَعَمْتَ أَنَّنِي. After v. 14 the order of Kk. differs considerably from that of our text.

b) Jah., SSM, شَيْخًا.

c) Wanting in Kk.; in Mukht. as text. Jah. and SSM لِنَ تَرِيْنِي.

d) In our MS vv. 16 and 17—18 are separated by 12 verses: In Kk. and Mukht. they are put together, as they clearly should be, the former placing the three early in the poem, as here, the latter later, in the place which vv. 17—18 occupy in our MS. I have preferred the former. Kk. and Mukht. in place of فِيمَا, read وَلَقَدْ. e) MS لأهل مالك مالى (sic).

f) Not in Kk.; Mukht. as our text: MS العاذلات. Scholion of Mukht: لا تَأْخُذِي بِمِثَالِ الْمَنِيِّ. يمثلون لك من القطيعة ولا تقبلي أفاويلكم. g) Kk. قَبِاطٍ.

h) Wanting in Kk.; Mukht. as text.

i) Mukht. omits vv. 22 and 23: Kk. and 'Aini as text. — MS أَوْرَالِ, a name not mentioned in the dictionaries; I have substituted اورال in view of No. XIX, 9. 'Aini misprints ادوال من ادوال.

j) Kk.'s scholion: — (read أَوْرَالِ أَوْرَالِ رِجَالِ أَوْرَالِ أَوْرَالِ) هذه الصيرمة عن غزوة الجياد ولكنها تركت رجال أوزال (أوزال) أوزال.

k) Kk. دَرَّ. Agh. XIX, 90¹¹, with الضامرات تحت الرجال: we should probably read الضامرات (see al-'A'shà, Ma bukā'u, v. 49).

٩ *a* بَدَلْتِ مِنْهُمْ الدِّيَارُ نَعَامًا خَاصِبَاتٍ يُزَجِّينَ خَيْطَ الرِّقَالِ

لخاضب من النعم الذي قد أكد الربيع فأحمرت سؤفه. والخيط للجماعة من النعم. وحكى عن ابن
انحسَنِ الأَثَرِ أَنَّهُ حَكَى خَيْطٌ مِنْ وَخَيْطٍ وَوَحِطٌ ٥

٧ *b* وَطَبَاءَ كَأَنَّهُنَّ أَبَارِئِي لُجَجِينَ تَخْنُو عَلَى الأَطْفَالِ

٨ *c* تِلْكَ عَرَسِي تَرُومُ قَدَمَا زِيَالِي أَلْبَيْنِ تُرِيدُ أَمْ لِدَلَالِ

٩ *d* إِنْ يَكُنْ طِبُّكَ الدَّلَالُ فَلَوْ فِي سَالِفِ الدَّهْرِ *e* وَالتَّيَالِي الخَوَالِي

١٠ *f* رَأَيْتِ بَيْضَاءَ كَالْمَهَاءِ وَإِذْ آ تَيْكَ نَشْوَانَ مُرْخِيًا أَذْبَالِي

شبهة الأطباء بلبابهم الفضة لطول أعناقها وحسنها وبياضها. والأجبن الغضة. عرسى امرأتى. والغبرى الغبور.

٥ وشبائك يقول: لو كان هذا في شباك وشبايك ٥

١٠ *h* فَاتْرُكِي مَطَّ حَاجِبِيكَ وَعَيْشِي مَعَنَا بِالرَّجَاءِ وَالتَّمَامِ

١٢ *i* أَوْ يَكُنْ طِبُّكَ الرِّجَالُ فَإِنَّ أَلْبَيْنَ أَنْ تَعْطِفِي صُدُورًا أَلْجَمَالِ

a) v. 6 is wanting in Kk.

b) v. 7 wanting in Kk.

c) In Kk. this verse runs: تِلْكَ عَرَسِي غَيْرِي تُرِيدُ زِيَالِي أَلْبَيْنِ تَقُولُهُ أَمْ دَلَالِ 'AinI (misprinted) has the same reading; and the scholion to v. 10 shows that this was probably the original text of our MS; قَدَمَا does not suit v. 9, where he asks why she did not act thus long ago. Mukht. reads أَلْحَلَالِ الفِرَاشِ أَعْتَرَكْتَهُ فِي المَصَاحِعِ: وَقِيلَ لِلْحَلَالِ — وَأَمَسَتْ تَمِيمُ حِلَالِي هذا المتنازع. Jäh. and SSM have تَرِيدُ زِيَالِي وَغَضَبِي تَرِيدُ زِيَالِي. — After this v. Kk., 'AinI, SSM and Jäh. have v. 12 in a different form (see further on).

d) Kk., 'AinI, أَوْ يَكُنْ (following on v. 12 inserted).

e) Kk., 'AinI, SSM, Jäh. وَالتَّيَالِي الخَوَالِي.

f) Kk. and 'AinI have this v. thus: إِذْ أَرَاهَا مِثْلَ المَهَاءِ وَإِذْ أَعْدُو كَجَدْلَانَ مُرْخِيًا أَذْبَالِي. Mukht.: كُنْتُ بَيْضَاءَ كَالْمَهَاءِ: ذَاكَ إِذْ أَنْتِ كَالْمَهَاءِ. SSM and Jäh. كُنْتُ بَيْضَاءَ كَالْمَهَاءِ.

g) This scholion indicates some reading of v. 10 not in our text or in the parallel versions.

h) Kk., 'AinI, فَدَعِي Mukht. (which puts the v. lower down) وَدَعِي. MS وَالْأَمَالَ, all others as text.

i) Kk., 'AinI, SSM and Jäh. read تَعْطِفِي صُدُورَ أَلْجَمَالِ: لِمَنْ يَكُنْ طِبُّكَ الفِرَاقُ قَلَا أَحْفَلُ أَنْ تَعْطِفِي صُدُورَ أَلْجَمَالِ Mukht. as text.

قد نُحِصَ من لَحْمِهِ: *a* [قد] عَقْرَهُ [الْأَسَدُ: وَالنَّحْصُ] قَطَعَ اللَّحْمَ الَّذِي قَدْ قُطِعَ: وَنَحِصَ عَلَى الْعِظْمِ: وَقَوْلُهُ حِصَّ كَسَفَ *lacuna* ...

XI.

١ [بَلَيْسَ رَسْمٌ عَلَى الدَّفِينِ بِيَالِي فَلِيوَى ذِرْوَةَ فَجَنَّبَنِي أَتَالِ
 ٢ *c* فَالْمُرُورَةُ فَالصَّحِيفَةُ قَفْرٌ كُدُّ وَإِنْ وَرُوضَةٌ مِخْلَالِ
 ٣ *d* دَارٌ حَتَّى أَصَابَهُمْ سَالِفُ الدَّهْرِ فَأَضَعَتْ دِيَارَهُمْ كَالْمِخْلَالِ

٥ المِخْلَالُ أَجْفَانُ السُّيُوفِ وَاحِدُهَا خِلْتَةٌ وَالجَمْعُ خِلْدٌ وَخِلَالٌ كَمَا قَالُوا: * إِذَا السُّيُوفُ جُرَّتَتْ مِنَ المِخْلَالِ * .
 شَبَّهَ الدَّارَ بِمِنْقُوشِ المِخْلَالِ ٥

٤ مُفْغِرَاتٍ إِلَّا رَمَادًا عَغْبِيًّا وَبَقَايَا مِنْ دِمْنَةِ الْأَطْلَالِ

75b مُفْغِرَاتٍ دَارِسَاتٍ. وَالْعَبْيَةُ الخَفِيَّةُ وَهُوَ أَيْضًا لِلْحَامِلِ. وَالدِّمْنَةُ الكُنَاسَةُ وَالدِّمْنَةُ السَّرِيقِينَ وَهُوَ الزَّبِيلُ وَالدِّمْنَةُ أَيْضًا العَذْرَةُ. وَالاطَّلَالُ مَا أَشْرَفَ مِنَ الدِّيَارِ: وَالرَّسُومُ مَا بَقِيَ مِنْ آثَارِ الدَّارِ ٥

٥ وَأَوَارِي قَدْ عَفَوْنَ وَنُؤْيَا وَرُسُومًا فَرَعْرَيْنَ مُذْ أَحْوَالِ

10

a) From here to the end of the scholion the text is very corrupt, and terminates in a *lacuna* which goes back to the MS from which our text is copied, as the latter shows no break; at least one leaf, and probably more, must have fallen out.

XI. This poem is contained in Mr. Krenkow's MS of Selections from the *Mufaḍḍaliyat* and *Asma'iyat*, fol. 131a to 132b (cited as Kk.); it is in the Mukhtarat, pp. 102—4; 'Ain IV, 461—2, has 1—5, 8, 12, 9—11, 22, 23, 13; Sh. Sh. Mughni 317 has vv. 8—16 and 29—30, and so Jāhidh, *Bayan*, I, 95—6; Agh. XIX, 90, has vv. 24, 25, 1, 8; Naṣr. 605 has vv. 1—2, then three verses not in our text (see Supplement, No. 15), then v. 3. Other verses occur in Yāq., LA, etc., as noted in their places. In consequence of the *lacuna* noticed above the first three verses are wanting in the MS, and have been supplied from other texts. Metre *Khafif*. *b*) Kk. and 'Ain *الدِّمِينِ*, otherwise as text: Agh. as text; Yāq. II, 579 and III, 402 *نِيَالِ* فَجَنَّبَنِي نِيَالِ, and so Mukht.

c) So text of Kk. Yāq. III, 402¹⁸ has *فَالْمُرُورَاتُ فَالصَّحِيفَةُ* (and so Naṣr.); 'Ain *كَالصَّحِيفَةِ*. Mukht. *فَالْمُرُورَاتُ فَالصَّحِيفَةُ*.

d) This v. is wanting in Mukht. It is given after Kk., with the scholion. LA XIII, 233²⁸ has it, with *مَصَى بِهِمْ* for *أَصَابَهُمْ*, and so Naṣr. *e*) 'Ain *عَغْبِيًّا* (misprint).

f) This is Mukht.'s reading: Kk. and 'Ain have *عَبْرَيْنَ*: MS *عَبْرَيْنَ*, which is impossible with *عَفَوْنَ* in the same verse. Kk. 'Ain and Mukht. *عَنْ أَحْوَالِ*.

١٤ وَكَمْ مِنْ أَخِي خَصِمٍ تَرَكْتُ وَمَا بِهِ إِذَا قُلْتُ فِي آيِ الْكَلَامِ نُحُوصُ
b النَحْصُ صَرَبُ الرَّجُلِ الْحَدِيدِ. عَرَبِيَّةٌ حَدٌّ. آيُنٌ يُقَالُ أَبْنَتْهُ فَأَنَا أَبْنَةُ أَبْنَا [أَبْنَيْتُهُ وَعَيْتُهُ]. وَالرَّمِيصُ

النَّحْرُ. وَالذُّحُوصُ الرَّؤْفُ وَالرَّوَالُ. وَالرَّمِيصُ الْمُوجِعُ. الْأَلْدُ الشَّدِيدُ النُّحُومَةُ ٥

١٥ فَوَلَّيْتُ ذَا مَجْدٍ وَأُعْطِيتُ مِسْكَلًا حُسَامًا بِهِ شَفْبُ الْأَلْدِ، نُهْرُوصُ
١٦ قَطَعْتُ بِهِ مِنْكَ الْكَوَامِلَ فَانْبَرَتْ مَا بِكَ مِنْ بَعْدِ الْهَجَاءِ، نُهْرُوصُ
١٧ صَقَعْتُكَ بِالْفَرِّ الْأَوَابِدِ، صَقَعَةٌ خَضَعَتْ لَهَا فَالْقَلْبُ مِنْكَ جَرِيصُ

صَقَعْتُكَ رَمَيْتُكَ. وَالْفَرُّ الْقَوَائِفُ الْمَشْهُورَةُ. وَالْأَوَابِدُ الدَّوَائِحُ. وَالجَرِيصُ الْمَاتِيْتُ: يُقَالُ هُوَ يَجْرِيصُ يَرِيغُهُ إِذَا
كُنَ [يَعِصُ عِنْدَ مَوْتِهِ] ٥

١٨ رَصَلَيْتُمْ بَلِيثٌ مَا يُرَامُ عَرِينُ أَبِي أَشْبَلٍ بَعْدَ الْعِرَاكِ، عَضُوصُ
١٩ إِذَا مَا بَدَا ظَلَّتْ لَكَ الْأَسْدُ عَكْفًا فَهَنْ حَدَارَ الْمَوْتِ مِنْهُ رُبُوصُ
٢٠ تَرَى بَيْنَ مَوْقُوصٍ تَقَطَّمَطَ فِي الرَّدَى، وَذَى رَغْبَةً يَرْجُو الْكَيْفَاةَ نَحِيصُ

النَّمُوقُوصُ الْمُدَقَّفُ الْعُنُقُ: وَجَاءَ بِالْحَدِيثِ أَنَّ فَلَانًا وَفِصَ (مُتَحَفًّا) أَيْ سَقَطَ فَنَدَقَّتْ عُنُقُهُ. تَقَطَّمَطَ
أَيْ عَرِقَ فِي الرَّدَى: يُقَالُ قَدْ تَقَطَّمَطَ الْمَاءُ إِذَا عَرِقَ فِيهِ: وَيُقَالُ جَرَّ عَطِيمٌ وَعُغَامِطٌ أَيْ غَمَّرَ كَثِيرًا
أَمَاءً. وَالرَدَى الْبِلَاكُ. وَذَى رَغْبَةً يَقُولُ رَغَبَ فِي الْحَيَاةِ فَرَّ بِنَفْسِهِ فَجَبَنَ عَنِ قِتَالِ هَذَا الْأَسَدِ بَعْدَ مَا

a) MS أَخِي خَصِمٍ MS.

b) This sense of نَحْصُ appears to be unknown to the Lexx.; perhaps it is inferred from I. Q. 35, 13: كَصَفَحِ السَّنَانِ الصُّلْبِيِّ النَّحِيصِ: (كَحَدِّ لَأ). — The MS of the scholion reads انعص, but the spelling is clear in the verse.

c) MS عرته حذب MS. — MS: the words within brackets are supplied from LA XVI, 139¹⁷.

d) The recurrence of نُهْرُوصُ as a rhyme-word in two consecutive verses is impossible, and in one of them something else must be the true reading; perhaps in v. 15 we should read رَيْبِصُ, "quiet, inactive".

e) MS صَقَعَةٌ.

f) MS مَلَيْتُمْ; for صَلَيْتُمْ see Ham. 385⁷.

g) MS عَضُوصُ.

h) MS وَذَى رَغْبَةً and نَحِيصُ, which it appears impossible to justify. The scholion also (line 14) has ذَا in the MS.

i) So in MS: probably we should read تَقَطَّمَطَ فِي الْمَاءِ: the senses of this verb as given in the Lexx. do not agree with the explanation in the scholion.

X.

- ١ تَبَصَّرَ خَلِيلِي هَلْ تَرَى مِنْ طَعَانِي
 سَلَكَنَ غَمِيرًا دُونَهُنَّ غُمُوضُ
 انطعانت النساء في الهواجج. والغمير موضع. والغموض ارض مستوية مُصِنَّةٌ واحدا غَمَضَ ٥
- ٢ وَفَوْقَ الْجِبَالِ النَّاعِمَاتِ كَوَاعِبُ
 مَكْحَامِيضُ أَبْكَارِ أَوَانِسُ بِيضُ
 دَخَلْتُ وَفِيهِ عَانِسٌ وَمَرِيضُ
- ٣ وَبَيْتِ عَدَارِي يَزْتَمِينُ بِحُدُورِهِ
 تَدُقُّ أَيَادِي الصَّالِحِينَ قُرُوضُ
 مَعَ الشُّرُوقِ ٥ يَوْمًا بِالْحِجَارِ وَمِيضُ
- ٤ وَحَدَّتْ قَلُوصِي ^d بَعْدَ وَهْنٍ وَهَاجَهَا
 فَقُلْتُ لَهَا لَا تَضْجِرِي إِنْ مَنَزَلَا
 فَنَأْتِي بِعِ هِنْدُ إِلَيَّ بِغِيضُ
- ٥ وَحَدَّتْ قَلُوصِي ^d بَعْدَ وَهْنٍ وَهَاجَهَا
 فَقُلْتُ لَهَا لَا تَضْجِرِي إِنْ مَنَزَلَا
 فَنَأْتِي بِعِ هِنْدُ إِلَيَّ بِغِيضُ
- ٦ دَنَا مِنْكَ تَجَوَّابُ الْفَلَاةِ فَقَلِّصِي
 بِمَا قَدْ طَبَاكَ رِغِيَّةٌ وَخُفْرُوضُ

تَجَوَّابُ الْفَلَاةِ قَطْعُ الْفَلَاةِ. تَبَاكَ تَمَكَّ: ^h وقوته بما قد طباك هاعنا في موضع رب (sic). ⁱ قَلِّصِي شَبْرِي

١٠ والرغبة المرعى. والخفوض الدعة والسكون ٥

- ٨ إِذَا جَاوَزْتَ مِنْهَا بِلَادًا تَنَاوَلْتِ
 مَهَامَةَ زَبِيدًا بَيْنَهُنَّ عَرِيضُ
 مَعَ الْغُرُزِ أَحْنَاءَ لُهُنَّ دُحُوضُ
- ٩ وَقَدْ مَاجَتِ الْأَنْسَاعُ وَأَسْتَأْخَرْتَ بِهَا
 مَعَ ^k [الصُّبْحِ فِي] يَوْمِ الْتَحَرُّورِ ^m رَمِيضُ
 رِدَائِي وَفِي شَمْسِ النَّهَارِ دُحُوضُ
- ١٠ وَكُنَّ كَأَسْرَابِ الْقَطَا هَاجَ وَرَدَهَا
 (75a) وَفَتَيَانِ صِدْقٍ قَدْ تَنَبَّأَ عَلَيْهِمُ
 قَصَائِدَ مِنْهَا آبِنٌ وَهَضِيضُ
- ١١ وَكُنَّ كَأَسْرَابِ الْقَطَا هَاجَ وَرَدَهَا
 (75a) وَفَتَيَانِ صِدْقٍ قَدْ تَنَبَّأَ عَلَيْهِمُ
 قَصَائِدَ مِنْهَا آبِنٌ وَهَضِيضُ
- ١٢ أَلَسْتُ أَشَقِي الْقَوْلَ يَقْدِفُ غَرْبُهُ
 فَيَنْطِقُ بَعْدِي وَالْكَلامُ خَفِيضُ
 ن ⁿ أَعْصُ إِذَا شَغَبَ الْأَلْدُ بِرِيْقِهِ

X. The only verses of this poem which have been found elsewhere are 1, 2, 5, 6 in Yaq. III, 816 (copied Naṣr. 613). For a similar rhyme see I. Q. 35. Metre *Tawīl*.

a) MS عالس, (sic) تَزْتَمِينُ, وَبَيْتُ MS.

b) MS فَتَضْرَبُهَا: the correction is clearly indicated by قُرُوضُ (Nöldeke).

c) MS. وَحَبَّتْ; Yaq. وَحَبَّتْ.

d) Yaq. بَعْدَ هَدَا.

e) Yaq. بَرَقَ.

f) Yaq. تَعَجَّلِي.

g) MS. تَأْتِي.

h) Unintelligible.

i) MS. قَلُوصِي.

j) MS. بِيْدِ.

k) MS broken away: supplied conjecturally.

l) MS الللود.

m) MS رَمِيضُ, but رَمِيضُ in scholion lower down.

n) MS (sic) أَعْصُ إِذَا الشَّعْبُ الْأَلْدُ بِرِيْقِهِ.

قال وَزَعْنِبَا اى قد ه كَفَفْنِيهَا. بِحَيْفَانَةٍ [وَقِي الْجَرَادَةَ] يقال ه لِيَا هَذَا اِذَا اسْتَحَفَّتْ وَطَارَتْ. تَنْمَى بِسَاقٍ
وَعُرْقُوبٍ يَرِيدُ تَرْتَفِعُ ه

١٢ وَخَرَبِي تَصِيحُ الْهَامُ فِيهِ مَعَ الصَّدَى مَخْرُوبٍ اِذَا مَا جَنَّهُ اللَّيْلُ مَرْهُوبٍ

البيامة ذَكَرُ الْبُيُومِ: وَالصَّدَى ذَكَرُ الْبُيُومِ اَيْضًا. وَقَوْلُهُ جَنَّهُ اللَّيْلُ اى غَطَّاهُ اللَّيْلُ وَسَتَرَهُ ه

١٣ قَطَعْتُ بِصَهْبَاءِ السَّرَاةِ شِمْلَةً تَرَلُّ الْوَلَايَا عَنْ جَوَابِ مَكْرُوبٍ 5

١٤ لَهَا قَمْعٌ تَدْرِى بِهِ الْكُورَ تَامِكٌ اِلَى حَارِكِ قَارِي اِلَى الصُّلْبِ مَنْصُوبٍ

الْقَمْعُ السَّنَامُ وَاَحَدُهَا قَمْعَةٌ وَفِي اَعْلَى السَّنَامِ. تَدْرِى بِهِ الْكُورَ اى يُنَزِّلُ سَنَامِيَا الْكُورَ يَرْمِي بِهِ. التَّامِكُ
السَّنَامُ الصَّخْمُ ه

١٥ اِذَا حَرَكْتَهَا السَّانُ قُلْتَ نَعَامَةً وَاِنْ هُزِجْتَ يَوْمًا فَلَيْسَتْ بِرُعْبُوبٍ

١٦ (74b) قَرَى الْمَرْءُ يَصْبُو لِلْحَيَاةِ وَطُولِهَا وَفِي طُولِ عَيْشِ الْمَرْءِ اَبْرَحُ تَعْدِيْبٍ 10

يَصْبُو بِعَيْدٍ. وَيُرْوَى: * اَهْشُ اِلَى طُولِ الْحَيَاةِ وَعَيْشِيهَا*. وَقَوْلُهُ اَبْرَحُ تَعْدِيْبٍ اى اَشَدُّ تَعْدِيْبٍ: يُقَالُ
قَدْ بَرَحَ بِهِ اى عَدَبَهُ: وَالتَّبَارِيحُ مِنْهُ ه وَفِي مَا بَرَحَ بِهِ اى قَدْ اَصْرَهُ عَلَيْهِ. زَوْقُولِيمُ: بَرَحَتْ يَدَايَ صَلِحِ
نِقَالٌ: وَالنِقَالُ هَاهُنَا الرِّقَاعُ الَّتِي عَلَى حُقَيْبَا: ه وَالنِقَالُ اَيْضًا الْخِيفَانُ الْخُلُقَانُ: وَالنِقَالُ الْمَخْصُوفَةُ وَاَحَدُهَا
نِقْلٌ [وَتَقْيَلَةٌ وَفِي] الرُّقْعَةُ وَجَمْعُهَا نِقَائِلٌ ه

a) MS كَشَفْتِنِيَا.

b) MS لَهْ اِنَّهُ اِذَا.

c) MS اسْحَبَ.

d) Cited LA I, 4067, TA I, 272.

e) MS جُرَدَتْ.

f) Khiz. لِلْحَيَاةِ وَطَيْبِيهَا.

g) MS اَلذَى.

h) Khiz. بَرَحَتْ يَدَايَ.

i) MS صَبْرَهُ perhaps صَبْرٌ may represent صَبْرَهُ وهو ما بَرَحَ بِهِ اى قَدْ صَبْرَهُ عَلَيْهِ.

j) MS بَرَحَتْ يَدَايَ يُقَالُ كَلَّحَ. The phrase means "The *nigal* (rags wrapped round the pad) caused pain to the forefeet of the wearied camel".

k) MS وَاُنِقَالٌ اَيْضًا لِحَافٍ.

l) MS وَاَلرُّقْعَةُ جَمْعِيَا نِقَائِلٌ.

٣ تَدَكَّرْتُهُمْ مَا إِنْ تَحِفَّ مَدَامَعِي
 ٤ وَبَيْتٌ يَفْرُوحُ الْيَسْدُ مِنْ حُجْرَاتِهِ
 ٥ وَمُسْبِعَةٌ قَدْ أَصْحَلَتِ الشَّرْبُ صَوْتَهَا
 ٦ شَهِدْتُ بِفَتْيَانٍ كِرَامٍ عَلَيْهِمْ
 ٧ وَخِرْتِي مَنِ الْفِتْيَانِ أَكْرَمَ مَصْدَقًا

الخِرْفُ الظريف السَخِي. والمدْرُوبُ السَّبِيُّ الحَلْفُ الحَبِيثُ *d* اللسان: ويقال *e* ساءه بالدرّبي اى أساء عليه النثا وطبه: والدرّبي اُسْمٌ ايضاً: يقال سَيْفٌ مَدْرُوبٌ وَمُدْرَبٌ اذا كان مَسْمُومًا: (74a) ورجلٌ ذَرِبُ اللسان اذا كان سَبِيَّ اللَفْظِ كَثِيرَ الفُحْشِ: ويقال المدروب المسموم. أَكْرَمَ مَصْدَقًا هو أَصْدَقُ من السيف اذا صَرَبْتَ به فَصَدَقَ ٥

٨ فَأَصْبَحَ مِنِّي كُلُّ ذَلِكَ رَقْدَ مَضَى
 ٩ وَقَدْ أَغْتَدَى فِي الْقَوْمِ تَحْتِي شِمْلَةٌ
 الشِّمْلَةُ السريعة: يريد ناقته. الطَّرْفُ الفرس *g* [الكريم الاطراف يعنى الآباء والأُمّهات]. والسِيدَانُ الذئبان واحدها سَيْدٌ: وانما شَبَّهَ الذئبَ بالفرس *h* الجواد ويقال انطويل ٥

١٠ كَمُنْتَ كَشَاةَ الرَّمْلِ صَاةِ أَدِيمَةٍ مُفِجِ الحَوَامِي جُرْشِعٍ غَيْرِ مَخْشُوبِ
 18 قل ابو الوليد المَخْشُوبُ المخلوط الفرس يَدْخُلُ فيها زالبُجَنَّة. وَغَيْرُهُ: المَخْشُوبُ *h* المَقْرِفُ. والشاة *i* الطَّبِيُّ ويقال البقرة. والمُفِجُ المَفْرِجُ. الحَوَامِي جَوَانِبُ الحَوَافِرِ الَّتِي تَحْمِي النُّسُورَ [أَنْ] يُصِيبَهَا الرَّمْضُ ٥
 11 وَخَيْلٍ كَأَسْرَابِ القَطَا قَدْ وَرَعَتْهَا *m* بِخَيْفَانَةٍ قَنِي بِسَاقِي وَعَرْقُوبِ

a) MS. جُدُولُ السَّقَى مَزَارِعُ. Bakri as text.

b) See this rare word in a similar context in I. Q. 19, 16.

c) LA I, 372¹⁷ as text.

d) MS الشَّانُ.

e) MS بالدرّبي ماوه.

f) Khiz. I, 333 خَلَا.

g) Added from LA XI, 1177.

h) MS. للجوف.

i) Cf. a similar collocation of epithets in al-A'shà's v. (LA XIV, 80⁸):

قَفَلِ جُرْشِعٍ تَرَاهُ كَتَيْسِ الرَّمْلِ لَا مَقْرِفٍ وَلَا مَخْشُوبِ

(misprinted LA I, 342²⁵ كَيْسِ الرَّمْلِ).

j) MS الهاجر.

k) MS الصروف.

l) MS الصي.

m) MS وَرَعَتْهَا, and so in scholion.

ه لَيْسَتْ بِمُنْبَسِطَةٌ: فإذا كان كذلك فهو مجنَّب. وإذا كان منبسط القوائم فهو *b* قاسط: يقال قاسط القوائم والخلف إذا كان مُسْتَقِيمًا وهو عيب في الفرس. والغصيص السمين الأملس ويريد الطي. وقوله *c* عذته عينةٌ وسروجٌ ه والعينة المطرقة تأتي وفي الأرض أكثر من أخرى كانت قبلها والجماع العهاد. ويروي *e* عذاه وحده: أي رعى ذلك المكان وحده. ويقال العهاد الأمطار (73b) المتقدمة تكون من فرغ الدلو الآخر والحوت والشرطي والبطين والثريا: فكل مطر كان بهذه الأنواء فهو عهاد: والقول الأول قول *e* إلى عمر وهو وسمي وهو خطأ: وهو *f* رصد وهو بدرى أيضا. والسروج المرعى واحدها سرح: ووحد المسارج مسرح وفي مرعى الإبل والغنم. يقول له في هذا المكان عهادٌ ونه رعى: والرعى الاسم والرعى المصدرة

- | | | |
|----|---|---|
| 10 | <p>إِذَا مَا تَمَاشِيهِ الطِّبَاءِ <i>g</i> تَطِيحُ
 كِلَابًا فَكُلُّ الصَّارِيَاتِ يَسِيحُ
 قَوَائِمُ حَمَشَاتِ الْأَسَائِلِ رُوحُ
 مُشَلَّشَةٌ فَوْقَ ه النِّطَاقِ تَفْرُحُ
 لَهَا بَعْدَ ز إِشْرَافِ الْعَيْبِطِ <i>k</i> نَشِيحُ
 تَبَادَرْنَ شَتَى كُلُّهُنَّ <i>m</i> تَنْرُوحُ</p> | <p>١ مَرَاتِعُ الْقِيَعَانِ فَرْدٌ كَانَهُ
 ١٠ فَهَاجُ لَهْ حَتَّى غَدَاةً فَأَوْسَدُوا
 ١١ إِذَا خَافَ مِنْهُنَّ اللَّيْحَاقُ نَمَتَ بِعِ
 ١٢ وَقَدْ أَتَرْنَا الْقِرْنَ الْكَيْبِ بِصَدْرِهِ
 ١٣ دَفُوعٌ لِطَّيْرَابِ الْأَنَامِلِ ؛ نَرَّةٌ
 ١٤ إِذَا جَاءَ سِرْبٌ مِنْ أَطْبَاطِ يَغْدَنَهُ</p> |
|----|---|---|

IX.

- | | | |
|----|---|--|
| 51 | <p>فَقَلْبِي عَلَيْهِمْ هَالِكٌ جِدٌّ مَغْلُوبٌ
 وَأَهْلٌ عِتَابِي الْجُرْدِ وَالْبِرِّ وَالطَّيِّبِ <i>n</i></p> | <p>١ تَذَكَّرْتُ أَهْلِي الصَّالِحِينَ بِمَلْحُوبٍ
 ٢ تَذَكَّرْتُ أَهْلَ الْخَيْرِ وَالْبَاعِ وَالنُّدَى</p> |
|----|---|--|

a) MS ليست تلك المنبسطة. b) In LA IX, 254 أَفَسَطُ is given in this sense.
 c) MS عليه عهد. d) MS العهد (this also has the same meaning).
 e) MS عده. f) MS رسد, g) MS تَطِيحُ. h) Naṣr. السَّيَّانِ.
 i) MS تارة; the reading adopted is that of Naṣr. j) Naṣr. إِنْرَاجِ.
 k) MS نَسِيحُ; Naṣr. as text. l) Naṣr. نِسَاءِ. m) Naṣr. يَنْوُحُ.

IX. vv. 1 and 3 in Bakrī 537⁹; vv. 2, 8, 16 in Khiz. I, 323; vv. 7 and 15 in LA. Metre *Tawil*
 n) Khiz. وَأَهْلَ عِتَابِي الْخَيْبِلِ وَالْخَيْرِ.

ه كَعَرِمِ السِّفِينِ فِي غَوَارِبِ لُجَّةٍ نَكَفَتْهَا فِي مَاءِ دِجَلَةَ رِيحٍ
 قوله نَكَفَتْهَا *b* مهموز اى تُبَيِّلُهَا: شبه *c* الطُّعْنَ لِعَوْمِ السِّفِينِ: ويرى نَكَفَتْهَا. والغوارِبُ الأمواجُ واحدها
 غارب: والغاربُ من العَجَمِ يَتَقَدَّمُ السَّنَمَ. واللُّجَّةُ الماءُ الكثير. والظعائنُ النساءُ سُمَّينَ *d* به لَأَنَّهُنَّ
 يُضَعْنَ [بِهِنَّ] ه

٩ جَوَانِبُهَا تَغْشَى الْمَتَالِفَ أَشْرَكَتْ عَلَيْهِنَّ صُهَبٌ مِّنْ يَهُودَ جُنُوحٍ
 (73a) أَشْرَكَتْ عَلَيْهِنَّ عَلَى الْجَوَانِبِ. والصُّهْبُ المَلَّاحُونَ: صُهْبٌ اى الشُّعُورُ: يريد انَّهُ نَبَطٌ ه
 ٧ وَقَدْ أَغْتَدَى قَبْلَ الْفَطَاطِ وَصَاحِبِي أَمِينُ الشُّطَا رَحْوُ اللَّبَانِ سَبُوحٍ
 والشُّطَا عَظِيمٌ رَفِيفٌ فِي وَطِيفِ الْفَرَسِ: إِذَا انْكَسَرَ ذَلِكَ الْعَظِيمُ أَوْ زَالَ ه انْتَشَرَ [عَصَبٌ] الْفَرَسِ مِنْهُ:
 ويقال الشُّطَا عَظِيمٌ رَفِيفٌ صَغِيرٌ مُسْتَكِينٌ بِوَطِيفِ الْفَرَسِ: والوَطِيفُ فَوْقَ الرَّسِّعِ: وَإِذَا انْكَسَرَ ه أَوْ زَالَ
 10 شِطَى الْقَرَسِ فَعَثَرٌ: ويقال: *m* فُلِقَ شِطَاهُ. وقوله رَحْوُ اللَّبَانِ اللَّبَانُ الصِّدْرُ اى وَاسِعُ الصِّدْرِ: واللَّبَانُ
 مَا بَيْنَ الْمَبْكَبَيْنِ: وَيُسْتَحَبُّ لِلْفَرَسِ أَنْ يَكُونَ كَذَلِكَ. والسَّبُوحُ الذَّلِيفُ فِي سَبِيهِ. وَالْفَطَاطُ يَقَالُ الصُّبْحُ
 وَالْفَطَاطُ يَقَالُ السُّودُ بَطُونِ الْأَجْنَحَةِ مِنَ الْقَطَا: *n* وَالْكَدْرِيُّونَ مِنَ الْقَطَا بِيضُ بَطُونِ الْأَجْنَحَةِ: وَمَا كَانَ
 مِنْ أَبْيَضٍ بَطْنِ الْجَنَاحِ فَهُوَ كُدْرِيٌّ وَمَا كَانَ مِنْ أَسْوَدٍ بَطْنِ الْجَنَاحِ فَهُوَ جُونِيٌّ: يَقَالُ كُدْرِيٌّ الْقَطَا وَجُونِيٌّ
 وَيُقَالُ لِلْكَدْرِيِّ أَيْضًا *p* عَطَاطٌ ه

٨ إِذَا حَرَكْتَهُ السَّاقُ قُلْتَ مُجَنَّبٌ غَضِيضٌ غَدَتُهُ عَهْدَةٌ وَسُرُوحٌ
 إِذَا حَرَكْتَهُ السَّاقُ يَرِيدُ الْفَرَسَ. وَالْمُجَنَّبُ هَاهُنَا الطَّيْرُ: وَذَلِكَ لِشِدَّةِ خَلْفِ الطَّيْرِ وَأَنَّ قَوَائِمَهُ

a) This verse has been imitated by the poet's fellow-tribesman Bishr b. Abi Khazim (LA I, 135²³):

وَكَانَ ضَعْنُهُمْ غَدَاةً تَحْمَلُوا سُنْنَ تَكَفَّأً فِي خَلِيحٍ مُّغْرَبٍ

b) MS مَهْمُوزَةٌ اى مُثْلُهَا.

c) MS الْعُضْنُ كَقَمٍ.

d) MS بِهَا.

e) MS تَغْشَى.

f) Naṣr. (!) اللِّسَانِ.

g) The MS in this scholion is very corrupt: the first part has been set right with the help of LA XIX, 162, and Aṣma'ī, *Khail* (Haffner) 62—5. h) MS نَسِرَ.

i) MS مَسَكَسَ.

j) MS الدَّمَعُ.

k) MS وَ.

l) MS دَعِمَ.

m) MS شِطَا (!) فَوْقَ شِطَا.

n) MS وَالْكَدْرِيِّينَ.

o) MS حُورَى und later حُورَى.

p) MS غَطَى.

q) MS عَدَدُهُ عَهْدَةٌ فَسُرُوحٌ.

r) MS الطَّيْرُ (!).

١٩ لَا يَبْلُغُ الْبَانِي وَكَو رَفَعِ اَلدَّعَائِمَ مَا بَتَيْنَا

(72b) قل أبو الوليد: يروى: فَاجْمَعْ جُمُوعَكَ. اَنْتَوْبِنَا اَلتَّكْفِنَا وَاْتَيْنَا مِنْ بَعْدِ. وَسُمِّيَتِ الْكُحْمُ شَمُولًا

لأنَّ رَجَحَهَا تَشْمُلُ الْقَوْمَ إِذَا فَحِثَتْ. اَنْتَشِينَا شَرِينَا. التَّلَادُ اَمَالُ الْقَدِيمِ. تَنْوُشُكَ تَنَاوَلَكَ ٥

٢٠ كَمْ مِنْ ه رُبَيْسٍ قَدْ قَتَلْنَاهُ وَصِيمٍ قَدْ أَبَيْنَا

٥ وَلَرُبَّ سَيِّدٍ مَفْشَرٍ فَصَحْمِ الدَّسِيعَةِ قَدْ رَمِينَا

٢٢ عِقْبَانُهُ بِظِلَالِ عِقْبَانٍ ب قَيْمُهُ ع مَا نَوِينَا

٢٣ حَتَّى تَرَكْنَا هِنُوهُ جَزَرَ السَّبَاعِ وَقَدْ مَضِينَا

٢٤ د وَأَوَانِسٍ مِثْلِ الدَّمَى حُورِ الْعُيُونِ قَدْ آسْتَبِينَا

٢٥ إِنَّا لَعَمْرُكَ ه لَا يُضَا مُ حَلِيفُنَا أَبَدًا لَدِينَا

١٠ نَدْسِيعَةُ الْحَسَبِ وَالشَّرْفِ وَالِدَسِيعَةُ الفِ الْحِجْرَةِ وَالِدَسِيعَةُ الْجَفْنَةِ. الْأَوَانِسُ الْوَلَوَاتِي يَأْتَسُنُ فِي الْحَدِيثِ.

وَالْحُورُ الَّتِي قَدْ فَضَلَ سَوَادُهَا بِيَاضُهَا: قُلْ أَبُو عَمْرٍو: الْحُورُ عِنْدِي سَوَادُ الْمُقْلَةِ لِأَنَّهُ مِثْلُ نَلِيبَاءِ

وَالْبَقْرِ: وَلَا يَكُونُ ذَلِكَ لِإِنْسَانٍ فِي الدُّنْيَا ٥

VIII.

١ نَأْتِكَ سُلَيْمَى فَالْفُرَادُ قَرِيحُ

٢ إِذَا وَدَّعْتَ فَاهَا قُلْتَ طَعْمُ مَدَامَةٍ

١٥ انْقِدِيحُ الَّذِي يُقْدَحُ مِنْهُ بِالْقَدَحِ: وَيُقَالُ قَدِيحٌ مَبْرُؤٌ. وَأَنْشَعَشَعَةُ الرُّبَيْعَةُ الْمِرْجَبُ ٥

٣ بِمَاءِ سَكَابٍ فِي أَبَارِيْقٍ فِيضَةٍ

٤ قَامِلٌ خَلِيلِي هَلْ تَرَى مِنْ ظَعَاتِي

a) MS نغيس، against all other texts.

b) Agh. corruptly تتمم.

c) Mukht. مَنْ نَوِينَا.

d) Agh. and Mukht. transpose vv. 24 and 25.

e) Agh., Mukht. مَا يُضَامُ.

VIII. Four vv. of this poem are cited in Naqr. 614 (vv. 7 and 12–14), and one (4) in Sh. Sh. Mughni. Metre *Tawil*.

f) MS الْجِرْنَةُ.

g) MS دُفَّتْ.

h) Cited SSM 35, with تَبَصَّرَ.

٩ هَلَا سَأَلْتَ جُمُوعَ كِنْدَةَ ه يَوْمَ وَلَوْ أَيْنَ أَيْنَا
 ٧ أَيَّامَ نَضْرِبُ هَامَهُمْ بِبَوَائِرِ حَتَّى أَنْكَرَيْنَا
 ٨ لَوْ جُمُوعَ عَسَانَ السُّلُوكِ لَأَتَيْنَهُمْ وَقَدْ أَنْطَرَيْنَا
 ٩ لُحُفًا أَيَّاطِلُهُنَّ قَدْ عَالَجَنَ أَسْفَارًا وَأَيْنَا

٥ لُحُفًا أَيَّاطِلُهُنَّ أَي قَدْ لَحِقَتْ الْخَوَاصِرُ بِالْأَصْلَابِ: وَاحِدَهَا إِطْلٌ وَأَيْطَلٌ. وَالْأَيْنُ الْأَعْيَاءُ ٥

١٠ ه وَلَقَدْ صَلَفَنَ هَوَازِنَا بِبَوَاهِلِ حَتَّى ارْتَوَيْنَا
 ١١ نُفْلِيهِمْ تَحْتَ الضَّبَا بِ الْمَشْرِئِي إِذَا أَعْتَرَيْنَا

يقول هذه الخيل صَلَفَنَ أَي تَقِينَ هَوَازِنَ: وَيُقَالُ ه صَلَفَنَ أَي عَصِيصَنَ: يُقَالُ لِلخَيْلِ إِذَا عَصَى ه بَعْضُهَا

بَعْضًا قَدْ صَلَفَهُ ف بِنَابِيهِ: وَيُقَالُ لِأَثْيَابِ الْبَعِيرِ إِذَا كَانَتْ حِدَادًا طَوِيلًا عَصَلُ مَصَالِيْقُ. وَقَوْلُهُ بِبَوَاهِلِ

١٠ يَعْنِي بِأَسِنَّةٍ كَانَتْ عِطَاشًا فَرَوِيَتْ مِنَ الدَّمِ. حَتَّى ارْتَوَيْنَا يَرِيدُ الْإِسْتِنَةَ مِنَ الدَّمِ. الْإِعْتِرَاءُ أَنْ يَنْتَسِبَ

الرَّجُلُ عِنْدَ الصَّرْبَةِ. الْمَشْرِئِيَّةُ نُسِبَتْ إِلَى مَشَارِفِ مَخْرِي بِالشَّامِ: وَيُقَالُ إِذَا سَمِيَتْ مَشْرِئِيَّةً لِأَنَّهَا يَبِيعُ

بِالْمَشَارِفِ مِنَ سَرَاةِ الْيَمَنِ ٥

١٢ نَحْنُ الْأُولَى ه جَمِيعَ جُمُوعِ عَاثِمٍ وَجِهَهُمْ إِلَيْنَا
 ١٣ وَأَعْلَمُ بِأَنْ جِيَادَنَا آلَيْنَ لَا يَقْضِينَ دَيْنَا
 ١٤ وَلَقَدْ أَبْخَنَّا مَا حَيِّنَتْ وَلَا مُبِيحَ لِمَا حَمَيْنَا
 ١٥ هَذَا؛ وَلَوْ قَدَرْتَ عَلَيْنَا رِمَاحَ قَوْمِي مَا أَنْتَهَيْنَا
 ١٦ حَتَّى تَنْوَسَكَ نَوْشَةً عَادَاتِهِنَّ إِذَا زَانَتَوَيْنَا
 ١٧ نُفْلِي السِّبَاءِ بِكُلِّ عَاثِمٍ شَمُولٍ مَا صَحَرْنَا
 ١٨ وَنُهَيْنُ فِي لَدَائِهَا عُظْمَ التِّلَادِ إِذَا أَنْتَشَيْنَا

15

a) SSM إِذْ تَوَلَّوْا (sic) Mukht. BQut. 43, 16 هَارِيْبِنَا (against rhyme), but p. 144 as our text. b) This verse, omitted in MS, is found in Mukht. Agh. and Khiz., and is required by the context; scholion of Mukht.: يَعْنِي لِلخَيْلِ أَنْطَرَيْنَ مِنَ الضَّرْمَةِ.

c) Agh. omits vv. 10 and 11. d) MS ضَلَبِنُ. e) Instead of بَعْضًا بَعْضًا MS has احر f) MS بَنَانَهُ. g) MS فَرَانَالْسَلَهُ.

h) Mukht., Agh., Howell Gram. I, 601 فَاجْتَمَعَ جُمُوعَكَ.

i) MS وَقَدْ for وَلَوْ. j) MS ابدِينَا (given correctly in scholion). k) Agh. لَدَائِنَا.

٣ مَرَى الْعَسِيفِ عِشَارَةٌ حَتَّى إِذَا دَرَّتْ حُرُوقُهُ

٤ وَدَنَا يُضِيءُ أَصْبَابُهُ غَابًا يُضْرِمُهُ حَرِيقُهُ

انْعَسِيفُ الْحَرِّ وَيُقَالُ الْعَبْدُ: وَالْأَسِيفُ الْعَبْدُ. وَالْعِشَارُ اللَّفْلَاحُ: هِيَ الَّتِي تُحْلَبُ. وَالْغَابُ الْإِجَامُ. يُضْرِمُهُ

حَرِيقُهُ يُوقِدُهُ ٥ (72a)

٥ حَتَّى إِذَا مَا دَرَعُهُ بِالْمَاءِ ضَاقَ فَمَا يُطِيقُهُ

٦ هَبَّتْ لَهُ مِنْ خَلْفِهِ رِيحٌ ٦ يَمَانِيَّةٌ تَسُوقُهُ

٧ حَلَّتْ قَرَالِيَهُ الْجَنُورُ بٌ نَمَجٌ وَاهِيَةٌ حُرُوقُهُ

دَرَعُهُ حِيلَتُهُ. وَيُرْوَى شَامِيَّةٌ. وَالْيَمَانِيَّةُ الْجَنُوبُ لِأَنَّهَا مِنْ قِبَلِ الدِّغْلِيَّةِ. عَرَالِيَهُ أَقْوَامُهُ وَاحِدُهَا عَرَلَاءٌ.

وَتَمَجُّ سَالٌ وَصَبٌّ. وَاعِيَةٌ صَعِيفَةٌ مُنَشَّقَةٌ ٥

VII.

١ يَا ذَا الْمَكْرُوفِنَا رَبِّقْنَا أْبِيْعِ ٥ إِذْ لَأَلَّا وَحَيْنَا

٢ أَرْهَمْتَ أُنْكَ تَدَّ قَتَلْتَ ٦ سَرَاتْنَا كَدِبًا وَمَيْنَا

٣ هَلَّا عَلَى حُجْرِ بْنِ أُمٍّ ٧ قَطَامٍ تَبِكِي لَا عَلَيْنَا

٤ زَانًا إِذَا عَضَّ الثَّقَا ٨ فِ بِرَاسٍ صَعْدَتِنَا لَوَيْنَا

٥ نَحْمِي حَقِيقَتَنَا وَبَغْضِ الْقَوْمِ يَسْقُطُ بَيْنَ بَيْنَا

a) Qalr رَبَّابُهُ, a much better reading.

b) Qalr شَامِيَّةٌ. Cf. a similar passage from al-Kumait (also of Asad), cited in LA XIII, 470¹,

Lane 2036c.

c) Cited Asas I, 60, s. v. دَجَّجَ.

d) MS القبيلة.

VII. In Mukht. pp. 90—92; Agh. XIX, 85—86 (copied Naṣr. 599—600); Khiz. I, 322 (vv. 1—8 and 12—14); ‘Ain I, 490 (1—8, 12); S. S. Mughni 91 (vv. 1—6, 12, 19, 20); BQut. 39 (vv. 1—2) and 143—4 (vv. 1—7); Ya‘qubī I, 249 (vv. 1—5). Metre *Kamil muraffal*.

e) Ya‘q. الْمُعْبِرْنَا.

f) MS لععل; see ante, No. IV, 6.

g) Mukht. إِذْ لَأَلَّا (misprint).

h) Mukht. سَرَاتْنَا.

i) SSM نُوَّ لَا, Mukht. نُوَّ مَا.

j) Ante, No. IV, 15.

k) Agh. النَّاسِ; v. cited Lane 288a, LA XVI, 214⁶, Howell Grammar I, 815..

والسلسل النحمر: *a* ويقال إنما سُمِّيَ سلسلاً لأنه يتسلسل في التحلف: ويقال الصافية [من لخم] *h*

١٤ *b* قَدْ بَتُّ أَلْبَهَا وَهَنَا وَتَلْعِبُنِي ثُمَّ أَنْصَرَفْتُ وَهِيَ مِتِّي عَلَى بَالِ

١٧ *c* بَانَ الشَّبَابُ فَآلِي لَا يَلِمُ بِنَا وَأَحْتَدَى بِي مِنْ مَلِمِ الشَّيْبِ مِخْلَالِ

١٨ *d* وَالشَّيْبُ شَيْنٌ لَوْ نَدَّ يَحْتَدِلُّ سَاحَتَهُ لَلَّهِ دَرَّ سَوَادِ اللَّيْمَةِ الْخَالِي

VI.

١ سَقَى الرَّبَابَ مُجَلِّجِلُ الْ أَكْنَافِ لَمَاعٍ بُرُوقُهُ

٢ جَوْنٌ تَكَرَّرَهُ الصَّبَا وَهَنَا وَتَمْرِيهِ خَرِيْقُهُ

والرباب السحاب الرقيق. والمجلجل المصوت: يريد السحاب فيه رعد. والأكناف الجوانب. واللماع

الذي يلمع بروقه: [ويقال] لمع الرجل بتويبه إذا أشار به. والجون الأسون من السحاب. تكرره تردده.

وهنا بعد رقة. وتمريه تنزل مطره. *h* والخريق الريح الجنوب *h*

a) Before this sentence the following words appear in the MS: سلسل الماء في سلسل; I take them to be a blundering attempt to write the words which follow, left uncanceled by oversight.

b) Cited LA II, 236²⁶; Ask. طَوْرًا قَبِيْتُ. Observe هِي for هِيَ (see ante, No. I. v. 29).

c) Mukht. مِخْلَالِ أَي مِشْيِبِ أَي مِخْلَالِ. Buht. (266—7) has vv. 17 and 18, with مِخْلَالِي.

d) Mukht., Ask., Buht. أَرْسَى بِسَاحَتِهِ (explained as وَأَقَامَ وَتَبَّتْ وَأَقَامَ). Buht. للحالي; Mukht. explains خَالِي as = ماضى. It is used by I. Q. in this sense: e. g. 52,1.

VI. The whole of this poem is in the *Amāl* of al-Qāli I, 180; v. 7 is cited *Asās* I, 60. Metre *Kamil muraffal*.

e) Qāli لَمَاعٌ.

f) Qāli تَكَرَّرَهُ. The MS wrongly inserts ر between و and تَمْرِيهِ, spoiling metre, sense and grammar. *Iqtidāb* 413 has the verse, with بَاتَتْ in place of جَوْنٌ. For the use of مَرَى in the same way as here see I. Q. 18, 6.

g) This must be wrong: a cloud cannot be said to water a part of itself. الرَّبَابُ is a proper name, either of a place, a tribe, or a person. *Yāq.* II, 746²⁰ mentions a mountain of this name between Faid and al-Madīnah, which would suit the context; for الرباب as a personal (woman's) name see I. Q. 63, 2.

h) This explanation conflicts with the *Lexx*, and with vv. 6 and 7 of the poem (بِمَانِيَّةً); perhaps we should read وللريق الشديدة النبوب: LA XI, 360⁹.

كَلِحٌ فِي الْحَرْبِ أَبَدًا لَأَنَّهُ أَبَدًا مُسْتَعِدٌّ لِلْحَرْبِ. وَيُرْوَى بِإِدْوَانِهَا: بَرِيدُ الْمَلُومَةِ. شَيْبَاءُ يَبْرُدُ بِيضَاءُ
مِنَ الْحَدِيدِ. وَقَوْلُهُ ذَاتِ سَرَابِيلِ السَّرَابِيلِ الدَّرُوعُ ٥

١٢ هـ أَوْجَرْتُ جُفْرَتَهُ خُرْصًا فَمَالَ بِهِ كَمَا أَنْتَنَى مُخْضَدً مِّنْ نَّاعِمِ الضَّالِ

الْخُرْصُ سِنَانُ الرَّمْحِ: هـ يُقَالُ خُرِصَ [وخرُصَ وخرُصَ]. كَمَا أَنْتَنَى مُخْضَدً: قَالَ أَبُو عَمْرٍو: الْمُخْضَدُ مَا قَدْ قُطِعَ: قَالَ لَا يَكُونُ مُخْضَدً ٥ [إِلَّا] بِفَتْحِ الضَّادِ: وَقَالَ غَيْرُهُ الْمُخْضَدُ الْعُصْنُ الرَّبَّانِيُّ الْمَمْتَلِيُّ مَا ٥ وَهُوَ الَّذِي يُكْسَرُ غَيْرَ أَنْ يُقْطَعَ وَهُوَ رَطْبٌ. وَيُرْوَى خَصَدٌ وَهُوَ الْعُصْنُ [الْمَقْطُوعُ]. وَيُرْوَى أَيْضًا مُخْضَدٌ بِالْحَاءِ وَالضَّادِ وَهُوَ الْأَمْلَسُ. وَقَوْلُهُ أَوْجَرْتُ جُفْرَتَهُ: يُرْوَى تُغْرَتَهُ ٥ وَهِيَ تُغْرَةٌ نَاحِرَةٌ وَهِيَ ٢ [الْيَزْمَةُ] الَّتِي [بَيْنَ] ٣ وَالتَّرْفُوتَيْنِ. وَالْجُفْرَةُ الْخَاصِرَةُ. وَالضَّالُ السِّدْرُ الصِّغَارُ الَّتِي تَكُونُ فِي الْبَادِيَةِ وَاحِدًا صَالَةً ٥

١٣ هـ وَلَهْوَةٌ كَرُضَابِ الْمِسْكِ طَالَ بِهَا [فِي] دَنِيهَا كُرٌّ حَوْلَ بَعْدِ أَحْوَالِ

الْهَوَةُ: الْحَمْرُ: وَأَمَّا قَبْلُ لَهَا لَهْوَةٌ لِأَنَّ الْإِنْسَانَ إِذَا شَرِبَ (71a) اسْتَهَى عَلَيْهَا الطَّعَامَ. وَقَوْلُهُ زَكْرُضَابِ 10 الْمِسْكِ يَبْرُدُ كَفَنَاتِ الْمِسْكِ فِي طِيبِ رِيحِهَا. وَيُرْوَى وَقَبْوَةٌ كَرُضَابِ الْمِسْكِ ٥

١٤ هـ بَاكَرْتُهَا قَبْلَ مَا بَدَأَ الصَّبَاحُ لَنَا فِي بَيْتِ مُنْهَمِرِ الْكَفَّيْنِ مِفْصَالِ

قَالَ أَبُو الْوَلِيدِ الْمِفْصَالُ الَّذِي يَعْظُمُ فَضْلُهُ إِنْ شَاءَ اللَّهُ. هـ [مُنْهَمِرِ الْكَفَّيْنِ سَخِي سَائِلُ الْكَفَّيْنِ بِالْعِضَاءِ: شَبَّ جُودَهُ بِمُنْهَمِرِ الْمَضْرِ] ٥

١٥ هـ وَعَبْلَةٌ كَهَمَاءِ الْجَوِّ نَاعِمَةٌ كَأَنَّ رِيْقَتَهَا شَبِيَتْ بِسَلْسَالِ

15 وَيُرْوَى: وَطَفَلَةٌ ٥ كَهَمَاءُ: الْمَهْمَاءُ الْبَقْرَةُ. الْعَبْلَةُ الْمَرْأَةُ الْأَحْسَنَةُ الْأَذْرَاعِ ٥ الْمَمْلَسُ لِحْمُهَا. شَبِيَتْ خِلْطٌ.

a) LA IV, 142¹⁴ and VIII, 287¹⁸, with خَصَدٌ for مُخْضَدٌ; Mukht مُخْضَدٌ.

b) MS أَخْرَصَ.

c) This correction seems certain.

d) No such meaning of مُخْضَدٌ is mentioned in the Lexx., and there must be some mistake.

e) MS وَيُرْوَى for وَهِيَ.

f) Entered from LA V, 173^{5, 6}.

g) MS الرُّفُوسُ.

h) Mukht. وَقَبْوَةٌ كَرُضَابِ, with وَلَهْوَةٌ as v. l. in scholion; Ask. وَقَبْوَةٌ كَرُضَابِ; Jamh. 8³ has a verse compounded of the first hemist. of v. 13 and the second of v. 14, and reads وَقَبْوَةٌ كَدَائِجِ الْعَجُوبِ صَافِيَةً.

i) MS جَمَعَ (l)

z) MS كَفْرَابِ.

k) Mukht and Ask. قَبْلَ مَا يَبْدَأُ الصَّبَاحَ; MS قَبْلَ أَنْ يَبْدُوَ الصَّبَاحَ.

l) Added from scholion of Mukht.

m) Mukht وَغَبْلَةٌ (see LA XIV, 25¹⁴).

n) MS لِحْمِهَا.

o) MS الْمَمْلِسِيَا.

القليل المُبَغِض. وَاللِّمَّةُ دُونَ الْجَبَّةِ. وَالصَّارِمُ الْقَاطِعُ. وَالغَوَانِي اللَّوَاتِي قَدْ غَنِيْنَ بِالْأَزْوَاجِ عَنِ الرِّجَالِ ٥
 ٦ وَقَدْ أُسْلِيَ هُوْمِي حِينَ تَحْضُرُنِي بِجَسْرَةٍ كَعَلَاءِ الْقَيْنِ شِمْلَالٍ
 لِجَسْرَةِ الْمَاضِيَةِ وَيُقَالُ الْجَسِيْمَةُ. وَالْعَلَاءُ سِنْدَانُ الْحَدَادِ. وَكَذَلِكَ صَانِعٌ بِيَدِهِ فَهُوَ قَيْنٌ. وَالشِّمْلَالُ الْخَفِيْفَةُ ٥
 ٧ زَيْفَانَةٌ بِمُتُونِ الرَّحْلِ نَاجِيَةٌ تَفْرِي الْهَاجِرَ بِتَبْغِيْلٍ وَإِرْقَالٍ ٥
 ٥ زَيْفَانَةٌ هِ تَزْبَغَتْ فِي سِيرِهَا: وَهُوَ ضَرْبٌ مِنَ السَّيْرِ فِي خِيفَةٍ وَذَكَاهُ. وَالْمُتُونُ عَيْدَانُ الرَّحْلِ وَاحِدَاهَا قَتْدٌ.
 وَالنَّاجِيَةُ السَّرِيْعَةُ الَّتِي تَنْجُو فِي سَيْرِهَا. تَفْرِي تَقْطَعُ. وَالْهَاجِرُ أَنْصَافُ النَّهَارِ. وَالتَّبْغِيْلُ ضَرْبٌ مِنَ السَّيْرِ
 شَبِيْهُ بِالْهَمْلَجَةِ وَليْسَ بِهَا: هُوَ بَيْنَ الْهَمْلَجَةِ وَالْمَشْيِ. الْإِرْقَالُ فِيهِ الْهَمْلَجَةُ وَهُوَ الْخَبَبُ ٥
 ٨ مَقْدُوْفَةٌ بِبَلِكِيكِ اللَّحْمِ عَنْ عُرْضٍ كَمُفْرَدٍ وَحَدٍ بِالسَّجْوِ ذَيْيَالٍ
 مَقْدُوْفَةٌ قَدْ فِيهَا اللَّحْمُ. وَالْبَلِكِيكُ يَضَعُ اللَّحْمَ. عَنْ عُرْضٍ أَيْ عَنِ جُرَافٍ: يَقُولُ: لَمْ يُقَدِّرِ اللَّحْمُ
 10 لَهَا: وَيُقَالُ رَمَاهُ بِكَلَامٍ [عَنِ] عُرْضٍ أَيْ جُرَافًا بِغَيْرِ قَدْرِ أَيْ جَاوَزَ الْحَدَّ. وَالْمُفْرَدُ الشُّورُ يَرْمَى
 وَحَدَّهُ ٥ (71a)

٩ هَذَا وَرَبَّتْ حَرْبٌ قَدْ سَمَوْتُ لَهَا حَتَّى شَبَبْتُ لَهَا نَارًا بِإِسْقَالٍ
 1٠ تَحْتِي هِ مُضَبَّرَةٌ جَرْدَاءٌ هِجْلِيْرَةٌ كَالسَّهْمِ أَرْسَلْتُهُ مِنْ كَفِّهِ الْعَالِي
 سَمَوْتُ أَرْتَفَعْتُ. شَبَبْتُ أَوْقَدْتُهَا. الْمَضَبَّرَةُ الْمُدْجَجَةُ. وَيُرْوَى تَحْتِي مَسْمُومَةٌ: وَهِيَ الْمَعْلَمَةُ. وَالْجَرْدَاءُ الْقَصِيْرَةُ
 1٥ الشَّعْرُ. وَالْعِجْلِيْرَةُ الشَّدِيْدَةُ وَيُقَالُ الَّتِي لَمْ تَحْمِلْ قَطُّ شَيْئًا وَهُوَ أَشَدُّ لَهَا. وَالْعَالِي الَّذِي [يَعْلُو] بِالسَّهْمِ
 أَيْ يُبَاعِدُ ٥

11 وَكَبِشٌ مَلْمُومَةٌ بَانَ نَوَاجِدُهُ شَهْبَاءُ ذَاتِ سَرَائِيْلٍ وَأَبْطَالٍ
 الْكَبِشُ صَاحِبُ الْحَبِيْشِ وَرَأْسُهُمْ. الْمَلْمُومَةُ الْكَتِيْبَةُ الْمُحْتَمَعَةُ. وَالنَّوَاجِدُ نَوَاجِدُ الْكَبِشِ: يَقُولُ هَذَا

a) MS مربع.

b) MS باكيد in commy. والكيد.

c) Mukht. schol. explains differently: عَنْ عُرْضٍ أَيْ مِنْ أَيْ عُرْضٍ اسْتَعْرَضَتْهَا رَأَيْتَهَا لِحَبِيْمَةٍ.

d) Mukht., Jamh. هَذَا وَحَرْبٌ عَوَانٌ. Jamh. نَهَضْتُ for سَمَوْتُ, and نَوَاجِيْهَا for نَوَاجِدُهَا.

e) Mukht., 'Ask. مَسْمُومَةٌ (with our text as v.l.): and so Jamh., with جَرْدَاءُ for جَرْدَاءُ.

f) Mukht. and 'Ask. have نَوَاجِدُهَا, making the description to apply to the مَلْمُومَةُ, not to the كَبِشٌ; and this, in spite of our commentary, is the only possible grammatical construction. A similar confusion has been noticed above in the commentary to No. IV, v. 12.

قَدِ ابُو الرُّبَيْدِ. قَوْلُهُ [غَيْرِ] جَدِّ كِرَامِ اِىْ غَيْرُ كَبِيرٍ جِدًّا اِىْ مُشْرِفًا. شَامٌ: يَرِيدُ هـ تَهْلِكُ فِى الشَّامِ قَبْلَ
 اَنْ تَصِلَ اِلَى قَيْصَرَ. وَقَوْلُهُ نَأْبَى عَلَى اِنْسَانٍ اِىْ نَأْبَى اِنْ نَقَدَ لِأَحَدٍ حَتَّى يَتَّبِعَنَا اِنْسَانٌ مِّنْ غَيْرِ اَنْ
 تَسُوْقَهُمْ هـ

V.

١ يَا دَارَ هِنْدٍ عَفَاكَ كُدَّ هَطَالٍ بِالنَّجْوِ مِنْدَلٍ سَخِيْبِ الْيَمْنَةِ الْبَالِي

الْبَيْضَالِ السَّحَابَةِ اِثْنَى تَهْطَلُ بِالْمَطْرِ. وَالسَّخِيْبُ الثَّرْبُ (70b) الْخَلْفُ. وَالنَّجْوُ مَوْضِعٌ: وَالنَّجْوُ قَصْرُ الْبِيَامَةِ هـ
 واليه النسبة اليمانية وجمعه يمن هـ

٢ حَرَّتْ عَلَيْهَا رِيَّاحُ الصَّيْفِ فَاطْرَدَتْ وَالرَّيْحُ فِيهَا تُعْفِيهَا بِأَذْيَالِ

ويروى هـ حالت عليها. اِثْرَدَتْ اِىْ جَاءَتْ ف [وَذَهَبَتْ]. نُعْفِيهَا تَدْرُسُهَا. ارَادَ وَتُنَجِّرِي هَذِهِ الرِّبَالِ عَلَى
 هَذِهِ الدَّارِ التَّرَابِ كَمَا تَنْجُرُ الْمَرْأَةَ ذَيْلَهَا هـ

٣ حَبَسْتُ فِيهَا صِحَابِي كَيْ أُسَائِلَهَا وَالذَّمْعُ قَدْ بَدَّ مِنِّي جَنِبَ سِرْبَالِي
 هـ شَوْقًا إِلَى الْكَلْبِيِّ أَيَّامَ الْجَبِيْعِ بِهَا وَكَيْفَ يَطْرَبُ أَوْ يَشْتَانِي أُمَّتَالِي
 هـ وَقَدْ عَلَا لِي شَيْبٌ فَوَدَّعْنِي مِنْهَا الْغَوَانِي وَدَاعَ الصَّارِمِ الْقَالِي

a) MS كهلِكَ اِلَى الشَّامِ

V. This poem is in the *Mukhtarat*, pp 97—99; vv. 5—7, 10, 18, 17, 16, 11—14, are in the *Kitāb as-Sinw'atāin* of al-'Askari, pp. 124—6; vv. 1—4 in Agh. XIX, 84 (copied Naqr. 615); vv. 9, 10, 13a, 14b in Jamh. 8; vv. 12 and 16 in LA; and vv. 17—18 in Buht. Ham. pp. 266—7.

Metre *Basif*.

b) Agh. بِالْحَبِيْبِ for النَّجْوِ.

c) Evidently there is a *lacuna* here, though there is no trace of it in the MS.

d) Mukht. and Agh. فِيهَا for مِمَّا; Agh. has the first hemist. thus: اَرْبَ فِيهَا وَلِيَّ مَا يَغْيِرُهَا; فَخَرَّقَتْ in the following scholion Agh. cites our reading, with فَاطْرَدَتْ for فَاطْرَدَتْ, and explains تَلَبَّدَتْ by تَلَبَّدَتْ.

e) So in MS: the word may be جَالَّتْ, as points are often omitted.

f) Supplied from schol. of Mukht.

g) So MS; perhaps we should read تَنْجُرُ.

h) First hemist. in Agh. دَارٌ وَقَفْتُ بِهَا صَحْبِي أُسَائِلَهَا.

i) Mukht., 'Ask., مِنْهُ, which seems preferable (referring to شَيْبٍ: لَمَّةٌ مِنْهَا would refer to شَيْبٍ).

الكثير لهم: *a* والباب الكبير الذى يَدْخُلُ منه رَاكِبُ البَعِيرِ والفرس لهم. وَإن لم تُكُنِ الببصنة ذات قَوْسٍ فِيهِ التَّرْكُ: قال لبيد: *b* وَتَرَكَا كَالْبَصَلِ: يقول مُسْتَدِيرَةً مَلَسَاءَ. قل ابو الوليد: ابصَلُ رُؤُسُ الرجال *c*

١٣ فِيهِ الْخَدِيدُ وَفِيهِ كُلُّ مَصُونَةٍ نَبِعَ وَكُلُّ مُتَّقِفٍ وَحَسَامٍ *d*
 يقول في هذا الخبش الحديد يريد السلاح وفيه كُلُّ مَصُونَةٍ اى كل قَوْسٍ وَدَعَتِ لِيَوْمِ الْحَاجَةِ البيا: والمَصُونُ الثوب الذى لا يلبس إلا في يَوْمِ عِيدٍ. والمتَّقِفُ الرُمحُ الْمُصَلَّحُ. والحَسَامُ السَّيْفُ القاطع الذى يقطع كل شئ. ويقول الرَّجُلُ *70a* للرجل: احسَمِ الأمرَ بيئى وبينك اى اقطعهُ *e*

١٤ وَلَقَدْ قَتَلْنَهُمْ وَكَمْ مِنْ سَيِّدٍ عَكَفَتْ عَلَيْهِ خِيُولُنَا وَهَمَامٍ *f*
 قوله قتلنهم يريد الخيل قتلت كندة. والهَمَامُ السَّيِّدُ. ويرى جُمِعَتْ عَلَيْهِ خِيُولُنَا *g*
 ١٥ *h* إنا إذا عَضَ الثَّقَافُ قَنَاتَنَا حَالَتْ وَرَامَتْ ثُمَّ خَيْرَ مَرَامٍ *i*
 الثَّقَافُ يُقَوْمُ بِهِ الرُمحُ. حالت ويرى جالت ومعناها انقلبت. وقوله رامت خير مَرَامٍ اى ظَلَبَتْ فَادْرَكَتْ بِخَيْرٍ مَطْلَبٍ لَأنَّهَا غَلَبَتْ: ولو لم تَغْلِبْ لَقَدْ رَامَتْ شَرَّ مَرَامٍ *j*

١٦ نَحْمِي حَقِيقَتَنَا وَنَمْنَعُ جَارَنَا نَزَوَلْفَ بَيْنَ أَرَامِلِ الْأَيْتَامِ *k*
 الحقيقة ما يحف عليه [أن يحميه]. وقوله جارنا اى من لَجَأَ اليُنا. ونَلْفَ نَجْمَعُ *l*
 ١٧ وَنَسِيرُ لِنَكْرَبِ الْعَوَانِ إِذَا بَدَتْ حَتَّى نَلْفَ ضِرَامَهَا بِضِرَامِ *m*
 العوان التى قد قُوذِلَ فِيهَا مَرَّةً بعد مَرَّةً. ونَلْفَ نَجْمَعُ. وضِرَامُهَا نَارُهَا *n*

١٨ لَمَّا رَأَيْتَ جُمُوعَ كِنْدَةَ أَحْجَمْتِ عَنَا وَكِنْدَةَ غَيْرُ جِدِّ كَرَامِ
 ١٩ أَرَعَمْتَ أَنَّكَ سَوَفَ تَأْتِي قَيْصَرًا فَلْتَهْلِكَنَّ إِذَا وَأَنْتَ شَامِي
 ٢٠ تَأْتِي عَلَى النَّاسِ الْمَقَادَةَ كُلِّهِمْ حَتَّى نَقُودَهُمْ بِغَيْرِ رَمَامِ

a) This use of لهم in the sense of "a great gate" does not appear to be recorded in the Lexx., and seems to be doubtful. *b*) Labid Drw. 39, 59.

c) MS قولس رفع (although إليها follows!)

d) Cf. 'Amr. Mu'all. 50, 51.

e) MS الملب.

f) This word is supported by the commentary, but seems to be doubtful in view of its recurrence in the next verse; نَلْمٌ would make good sense.

٧ لَا تَبْكِنَا سَفَهَا وَلَا سَادَاتِنَا وَأَجْعَلْ بُكَاءَكَ لِابْنِ أُمِّ قَطَامٍ

٨ حُجْرٌ غَدَاةٌ تَعَاوَرَتْهُ رِمَاحُنَا بِالْقَاعِ بَيْنَ صَفَافِيفٍ وَإِكَامٍ

تعاورته يريد تداولته طعنته مرة هذا ومرة هذا. والقاع ما ملأ من الأرض وأستوى وجمعه قيعان. والصفافيف أرضون مستوية لا نبت فيها ولا علم واحدها صفيف. والاكام ما ارتفع من الأرض لم يبلغ ان يكون جبلاً واحدها أكمة ٥

٩ حَتَّى حَظْرَنَ بِعِ وَهَنَّ شَوَارِعُ مِنْ بَيْنِ مُقْتَصِدٍ وَأَخْرَ دَامٍ

حظرن يعنى الريح: اى ٥ يقعنه. من بين مقتصد: ويروى مقتصد وهو المنكسر. وقوله وهن شوارع لى قصدت ومالت إليه ٥

١٠ وَالنَّخِيلُ عَاكِفَةٌ عَلَيْهِ كَأَنَّهَا سُحُوقُ النَّخِيلِ نَأَتْ عَنِ الْجُرَامِ

قل ابو الوليد: يقال سحقت وسحقت برقع الخاء وسكونها والرفع أَفْصَحُ وَأَعْرَبُ: والسحقت الطوال من 10 النخيل. وقوله نأت عن الجرام يقول طالت عن الذين ينجرمونها لا تنالها (89b) الأيدي. واحد الجرام جارم: والصرام والجرام والجداد والقطاع واحد وهم الذين يصرمون النخل خاصة: وواحد انجداد جادٌ وواحد القطاع قطع وواحد الصرام صرام ٥

١١ مُتَبَارِيَاتٍ فِي الْأَعِنَّةِ قُطْبًا يَحْمِلْنَ كُلُّ مَنَازِلٍ قَمَمًا

قوله متباريات يعنى الخيل تبارى بعضها بعضاً لئلا تسبق إحداهن صاحبتها. والقاطب العابس. 15 والمنازل المقاتل. والقمم مقام العظيم من الرجال ٥

١٢ سَلَفًا لِأَرْعَنَ مَا يَحِيفُ صَبَابَةٌ مُتَقَنِّسٍ بَادِيِ الْحَدِيدِ لُهُامٍ

قوله سلفاً يريد هذه الخيل سلف لأرعن اى متقدمة لأرعن. الارعن الجيش. وصبابه صحابه. قوله متقنيس نعت المنازل: يحمل كل منازل [متقنيس]: فبناءً متقنيساً أخذته من القوتيس: والقوتيس العمود القائم فى وسط البيضة. وبادى الحديد ظاهر الحديد يعنى المتقنيس. واللهام الكثير العدد: يقال للجمع 20

a) So MS: apparently there is some mistake: or we may read يَفْعُنَ عَلَيْهِ.

b) For the first hemist. cf. 'Amr Mu'all. 24, and post, v. 14; for the second, Labrd Mu'all. 66.

c) This interpretation is clearly erroneous; مُتَقَنِّسٍ and بَادِيِ الْحَدِيدِ are both epithets of لُهُامٍ "the mountain-like mass of armed men", as is also أَرْعَنَ.

أى دَرَسَتْ وَأَقْفَرَتْ يقال ه اتوت القوم اذا فَيَ زانم: ويقال أَقْوَتْ بَدَتْ. المعلا معانم الدار مثل الرمد والأتافي ومربط الفرس والمسجد ومرأج الإبل والغتم. والحقبنة الدهر * ٥

٣ حَتَّى أَذْعَنَ بِهِ وَكُلُّ مُجَلِّجٍ حَرِيّ الْبَوَارِي دَائِمِ الْإِرْزَامِ
قوله أَذْعَنَ بِهِ أى تفرقت هذه الربيع به أى المنزل. وقوله كُلُّ مُجَلِّجٍ أى كل سحاب مصوت يرعد.
٥ وقوله حَرِيّ الْبَوَارِي أى كأنه نارٌ توقد يعنى السحاب. ويروى حَرِيّ الْبَوَارِي أى يسرع البوارق بمنزلة الانسان يَحْتَرِيّ فى المشى أى يُسْرِعُ فيه. والإرزام صوت الرعد * ٥

٤ دَارٌ بِهَا عَيْنُ النِّعَاجِ رَوَاتِعًا تَعْدُو مَسَارِبَهَا مَعَ الْأَرَامِ
قوله عَيْنُ النِّعَاجِ يريد البقر: وإنما سَمِيَتْ عَيْنًا لِعَظْمِ أَعْيُنِهَا. تَعْدُو تَتَّبِعُ مَسَارِبَهَا: والمَسَارِبُ المراعى وبطن الأوبىنة. والأَرَامُ الطِّبَاءُ البِيضُ واحدا رَثْمٌ وهى الخالصنة البياض وهى التى تكون بالرَّمَل: والأَنَمُ
١٥ الطِّبَاءُ التى لَبِسَتْ بِخَالِصَةِ البِيضِ وهى التى تَسْكُنُ الجِبَالِ * (69a)

٥ وَلَقَدْ كَفَّلَ بِهِ كَأَنَّ مُجَاجَهَا ٥ ثَغْبٌ يُصَفِّقُ صَفْوَةً بِمُدَامِ
قوله وَلَقَدْ كَفَّلَ بِهِ يعنى كَبِيشَةً بهذا المنزل. وقوله مُجَاجَهَا رِبْقَتُهَا. والثغب مَنْقَعٌ ماءٌ فى قَلْبِ صَدَدٍ تكون فيه استئطالة وِرْقَةٌ كالرَقَى. وقوله يُصَفِّقُ يُمَزِّجُ. والمُدَامُ الخَمْرُ: وإنما سَمِيَتْ الخَمْرُ مَدَامًا لِأَنَّهُ على شربها * ٥

٦ يَا دَا الْمُكْرِفُونَا بِمَقْتَلِ شَيْخِ حُنْجَرٍ قَمَيْتَى صَاحِبِ الْأَخْلَامِ
١٥ حُنْجَرُ أَبُو امْرِئِ القَيْسِ. يَقُولُ لَتَمْنَى صَاحِبِ الْإِحْلَامِ بِأَيْلٍ: وَالْإِحْلَامُ بِأَيْلٍ وَتَضْلِيلٌ: قُلِ الشَّاعِرُ: * ٥ لِنِ الْأَمْنَى وَالْأَخْلَامِ تَضْلِيلٌ * ٥

a) MS افوت الرجل والقوم.

b) This sense of حَرِيّ does not appear to be mentioned in the Lexx: perhaps the reading is incorrect. For فى المشى the MS has فى المشى.

c) MS مراسبها; the commy. has (twice) مَسَارِبُ, but مَسَارِبُ has been substituted in view of LA I, 448^b.
d) MS بيا, but بِهِ in commy.

e) MS نعب, but نعب in commy. LA I, 232¹⁶ has the v. with بيا and نعب.

f) Some words have dropped out here, which may be some of those in LA XV, 104^{15f}. or TA VIII, 296^{15f}.
g) Vv. 6—7 cited Khiz. I, 321.

h) Banat Su'nd of Ka'b b. Zuhair, v. 11.

وَانْقَبَلُ فِي غَيْرِ هَذَا اَيْضًا مَا قَبْلَكَ: يُقَالُ رَأَى الْهِلَالَ قَبْلًا إِذَا رَأَاهُ لَيْلَتِهِ فَانَّهُ (sic) a

٩ وَيَلُ امَّهَا صَاحِبًا يُصَاحِبُهَا مُعْتَسِفُ الْأَرْضِ مُقْفِرٌ جَهْلٌ

ويَلُ امَّهَا تَعَجَّبٌ. وقوله صَاحِبًا يعنى نفسه. جَهْلٌ يقول هو غير علم بها فيجب ان يقطعها سريعاً.

ويروى وَيَلُ امَّهَا: ويروى وَيَلُ بِهَا: كَلَهُ تَعَجَّبٌ. قوله مُقْفِرٌ فِي أَرْضٍ قَفْرٌ هـ

١٠ b أُورَدَهَا شَرْبَةً بَلِينَةً لَمْ تُخَمِضْ عَلَيْهَا مِنْ دُونِهَا رَجُلٌ

لَيْنَةُ أَرْضٌ: قال بعض الأعراب فيها [أكثر] من مائة بئر: وَلَيْنَةُ اَيْضًا بئر. وقوله لَمْ تُخَمِضْ يقول هذه

الرَّجُلُ (مَسَائِلُ الْمَاءِ) لَمْ تُنْبِتِ الْكَمْصَ: ويقال لَمْ تَأْكُلْ حَمْضًا. عليها يريد على شربتها هـ

١١ بَارَكَ فِي مَائِهَا إِلاَّهُ فَمَا يَبِصُّ مِنْهُ كَأَنَّهُ عَسَلٌ

١٢ مِنْ مَاءِ حَحْنَاءٍ فِي مَمْنَعَةٍ أَحْرَزَهَا فِي تَنْوَةِ جَبَلٍ

من ماء حَحْنَاءٍ فِي مَمْنَعَةٍ [أى] صَخْرَةٍ تَمْنَعُ الْمَعَاوِلَ أَنْ تَحْفِرَهَا. فِي تَنْوَةِ جَبَلٍ أَحْرَزَ هَذِهِ الْبئر: 10

يعنى لَيْنَةُ هَذِهِ (68b) وَالتَّنْوَةُ الصَّخْرَاءُ الَّتِي حَوْلَ هَذِهِ الْبئر هـ

IV.

c حَلَّتْ كُبَيْشَةُ بَطْنَ ذَاتِ رُوَامٍ وَعَفَّتْ مَنَازِلَهَا بِجَرِّ بَرَامٍ

رُوَامٍ مَوْضِعٌ عَنِ يَسَارِ النَّقْرَةِ وَأَنْتَ مُصْعِدٌ إِلَى مَكَّةَ: وَيُقَالُ النَّقْرُ وَالنَّقْرَةُ. وَجَوُّ بَرَامٍ مَوْضِعٌ فِيهَا هُنَا هـ

٢ e أَقْرَتْ مَعَالِمَهَا وَغَيْرَ رَسْمِهَا هُجُجُ الرِّيحِ وَحِقَّةُ الْإِيَامِ

is expressed. Prof. Nöldeke's interpretation is borne out by LA XIV, 54⁵⁻⁷, of the sudden appearance of the new moon. Cf. Quṭamī, 1, 27, نَظْرَةٌ قَبْلُ.

a) As elsewhere, the end of the scholion had been cut off in the original text from which the copy was made; perhaps we should supply طَالَعُ.

b) MS أُورَدَهَا. For Linah see Yāq. IV, 375, and Sprenger, *Post- u. Reiserouten*, 114.

IV. Of this poem vv. 1, 2, 5, 6, 7 are cited elsewhere; metre *Kāmil*.

c) Yāq. II, 827^h: Bakrī 148ⁿ and 390¹³.

d) النَّقْرَةُ, a place on the *Hajj* road from al-Kufah to Mekka: see Yāq. IV, 804⁶; perhaps the "Naqrat-Rakham" of Capt. Hunter's map (F, 5).

e) Yāq. بَدَاتُ.

الْجُمْدُ مَكَانٌ يُقَالُ لَهُ السَّلْبُ: قَالَ هُوَ مَكَانٌ صُلْبٌ مِنَ الْأَرْضِ فِيهِ أَرْتَفَاعٌ. وَقَوْلُهُ لِحَافِظِ الطَّرِيفِ مِنَ الزَّبْعِ قَالَ هَذَا الْحَجَرُ مُرْتَفِعٌ مِنَ الْأَرْضِ وَهُوَ [مِنَ] الطَّرِيفِ كُنْتَهُ الشِّرَاكُ: مَا عَنِ يَمِينِهِ وَشِمَالِهِ مُتَّظَاهِرٌ: وَالزَّبْعُ الْمَيْلُ. وَالشَّقِيفُ طَرَائِفُ فِي الرَّمْلِ مُسْتَطِيلَةٌ. وَالْأَمْلُ جَمْعُ أَمَيْلٍ: وَالْأَمَيْلُ مَا أَشْرَفَ مِنَ الرَّمْلِ ٥

٤ فَالطَّلْبُ فَالْحَدُّ مِنْ تَبَالَةٍ لَا عَهْدَ لَهُ بِالْأَنْبِيَاءِ مَا فَعَلُوا

٥ كَأَنَّ مَا أَنْبَتِ الرُّوَامِسُ مِنْهُ وَالسِّنُونُ الدَّوَاهِبُ الْأَوَّلُ

ما ههنا في معنى الذئب: يريد أن الذي أنبتت. الرواميس التي تأتي فتدخن كل شيء: وإنما أخذت من الرمس والرمس الدخن ٥

٦ فَرَعٌ قَضِيمٌ غَلَا صَوَانِعُهُ ٥ فِي يَمِينِي الْعِيَابِ أَوْ خَلْدٌ

غَلَا صَوَانِعُهُ بِالْعِ وَتَأَنَّفَ صَوَانِعٌ هَذَا الْقَضِيمُ. فِي يَمِينِي الْعِيَابِ يَعْنِي بِهِ فِي وَسَطِ الْعِيَابِ وَحَوْلَهَا مَوَاضِعُ 10 النَّقْشِ. وَالْقَضِيمُ الصَّحِيفَةُ. وَقَرَعُهَا خَيْرُهَا وَأَجُونُهَا بِالْمَكَانِ: وَقَرَعُ كُلِّ شَيْءٍ رَأْسُهُ وَأَوَّلُهُ. وَالخِلْدُ خِلْدُ السُّيُوفِ وَهِيَ أَجْفَانُهَا وَمَا عَلَيْهَا مِنَ النَّقْشِ مِنَ الحُمْرَةِ وَالصُّفْرَةِ وَالخَضْرَاءِ كَانُوا يَتَّخِذُونَهُ قَبْلَ الْيَوْمِ:

فَشَبَّهَ (68a) مَا بَقِيَ مِنْ هَذِهِ الدَّارِ بِنُقُوشِ أَخِلَّةِ السُّيُوفِ ٥

٧ يَا نَاقَةَ مَا كَسَوْتِهَا الرَّحْلَ وَالْأَنْسَاعَ رَهْبًا كَأَنَّهَا جَمَلٌ

قَوْلُهُ يَا نَاقَةَ تَعَجَّبَ أَيُّ مَا لَهَا [مِنَ] نَاقَةٍ. فَقَوْلُهُ كَسَوْتِهَا الرَّحْلَ وَالْأَنْسَاعَ يَقُولُ جَعَلْتُ الرَّحْلَ وَالْأَنْسَاعَ 15 كِسْوَةً [لِهَا]. وَالرَّهْبُ الْمَهْزُولُ الصَّامِرُ: وَيُقَالُ الصَّخْمُ ٥

٨ تَخْتَرِقُ الْبَيْدَ وَالْفِيَايَ إِذْ لَاحَ سُهَيْلٌ كَأَنَّهُ قَبَلٌ

تَخْتَرِقُ الْبَيْدَ أَي تَقْطَعُهَا. وَالْبَيْدُ الصَّحَارَى: وَالْفِيَايَ مِثْلُهَا وَوَأَحَدُهَا قِيَاءَةٌ. لَاحَ سُهَيْلٌ يَقُولُ فِي السَّاعَةِ الَّتِي يَطَّلَعُ فِيهَا سُهَيْلٌ رَحَلْتُهَا وَأَسِيرُ عَلَيْهَا. ٤ وَالْقَبْلُ هَهُنَا يَرِيدُ النَّارَ عَلَى جَبَلٍ عَنِ ابْنِ عَمْرٍو:

a) So LA; MS العقاب به بين العقاب. see commy. b) MS وسيف. c) MS العباب. في يميني العباب.

d) MS العبره. e) MS تختريق (تخرق in scholion apparently).

f) Prof. Nöldeke writes: »Dass قَبْلٌ das heisse, glaube ich dem Scholiasten nicht: auch andre specielle Bedeutungen, die قَبْلٌ haben soll, sind fraglich. Es ist hier wohl nur — als ob es etwas plötzlich Erscheinendes wäre." In LA XIV, 59^{10f}. the meanings of قَبْلٌ are discussed, and a verse of Nābighah Ja'dī is quoted: لَمَّا ذُرِّي كَنَارٍ يَقْبَلُ. This does not justify the scholion, since

يقول للنبي ذَكَرَهُ له: صَبْرًا على ما كان من خُلَفَائِنَا: وحلفائهم ههنا بنو جَدِيدِكَة. ثم قال: * مِسْكٌ
وَعِسْلٌ فِي الرَّوْصِ يُشِيبُ*: يقول له يَكُنْ بَيْنَنَا وَبَيْنَكُمْ آتَا الحَنُوطُ: كما قال زهير: ه وَدَقُوا بَيْنَهُمْ عَضْرُ
مَنْشِمٍ: وذلك أَنَّ العربَ إِذَا أَرَادَتِ الحَرْبَ جَعَلَتْ مَعَهَا الحَنُوطَ وَابْتَسَلُوا للموت. ه وقوله يُشِيبُ يُخَالِطُ.
وَالغِسْلُ الحِطْمِيُّ ه

٢٩ فَلْيَبْكِيهِمْ مَنْ لَا يَزَالُ نِسَاؤُهُ يَوْمَ الحِفَاظِ يَغْلَنُ أَيَّنَ المَهْرَبِ ٥

III.

١ أَقْفَرٌ مِنْ مَيَّةِ الدَّوَاغِ مِنْ حَبَّتِ فَلَبِنَى فَيَنكَانَ فَالرَّجَلُ
الدَّوَاغِ دَوَاغُ المَاءِ مِنَ الجَبَلِ إِلَى الرَّوْصِ. وقوله مِنْ حَبَّتِ: ه أَتَتْهُ هَذَا الوَادِي أَيْ أَتَفَرَّجَ وَأَنْقَطَعَ.
وَجَبَانٌ وَإِدِ قَوَى زُبَالَةَ بَنَجُو مِنْ مَيْلِ شِمَالِ المَغْرِبِ. وَالرَّجَلُ (67b) مَجَارِي المَاءِ مِنَ الجَبَلِ إِلَى
الرَّوْصِ وَاحِدَهَا رِجْلَةٌ ه

١٠ ٢ فَالْقَطِيبَاتُ فَالدَّكَادُ كَالِ فَالِ هَيْجُ فَاعْلَى هَبِيرَةَ السَّهْلِ
القَطِيبَاتُ هَذِهِ مَوَاضِعٌ بِنَاحِيَةِ زُبَالَةَ. وَالدَّكَادُكَ مَوْضِعٌ. وَالهَيْجُ مَوْضِعٌ. وَالهَبِيرَةُ مُطْمَئِنُّ الأَرْضِ: وَمِنْهُ
المَهْمُولُ مِثْلُهُ أَيضًا: قَالَ ابْنُ كُنَاسَةَ الهَبِيرِ وَالمُطْمَئِنُّ فِي الرَّمْلِ ه

٣ فَالْجُبْدُ الحَافِظُ الطَّرِيقِ مِنَ آلِ زَيْغِ فَصَنُّ الشَّقِيقِ فَالْأَمْلُ

a) Mu'all. 19.

b) So also Mukht.; the verb meaning *to mix* is شَوِبَ, and this form with *ى* is not mentioned in the Lexx; but مَشِيبٌ is cited in the meaning of مَشُوبٌ in LA I, 493¹⁷.

c) Mukht. نِسَاؤُهُمْ.

III. Of this poem vv. 1—3 are cited in Bakrī 722, and vv. 5—6 in LA XV, 389. Metre *Munsariḥ*.d) Bakrī حَيْثُ تَغَشَّى (sic); Lubnā is the name of a *ḥarraḥ* between the lands of Asad, Taiyī' and 'Amir: Bakrī, 487 and 595.

e) MS أنسى.

f) Zubālah, a village described in Yāq. II, 912. A well named *Zibūlah* is in the latest map of Arabia (G. 4), but it cannot be the place meant here: it is on the Darb Zubaidah, about midway between Ḥā'il and the Baḥr Najaf (see Sprenger, *Post- und Reiserouten*, 112).g) MS المطرق; see LA VII, 108³ (and 107²³).

٢٢ « وَلَقَدْ آتَانَا عَنْ تَيْمِمْ أَنَّهُمْ دَبَرُوا لِقَتْلِي عَامِرٍ وَتَغَضُّبُوا

دَبَرُوا دَعَرُوا وَفَرَعُوا. قال ابو الوليد: نَبَرُوا غَضِبُوا وَفَرَعُوا: ويقال دَبَرُوا هُ أَفْكَرُوا ٥

٢٣ « رَغِمَ لِأَنْفِ أَبِيكَ هِنْدِي ضَاعَ إِنِّي يَهُونُ عَلَيَّ أَنْ لَا يُعْتَبَرُوا

٢٤ « وَهَدَاةً صَبَّحْنَا الْجِفَارَ عَوَائِسًا يَهْدِي أَوَائِلَهُنَّ شُعْتُ شُرْبُ

٢٥ « لَمَّا رَأَيْنَا وَالْمَغَاوِلُ وَسَطَهُمْ وَالخَيْلُ تَبْدُو تَارَةً وَتَغَيَّبُ

رَغِمَ غَيْطٌ: يقول إنه مُسْتَهَيِّئٌ [له]. شُعْتُ يريد الخيل. وشُرْبٌ ضميرُ المَغَاوِلِ واحدها مَغْرَلٌ وهو الذي يكون في السَّوْطِ شِبْهُ السَّيْفِ. وتارة مَرَّةً. تَبْدُو اذا خَرَجَتْ من الغبار وتَغَيَّبُ اذا نَخَلَتْ فيه.

ويقال المَغَاوِلُ في حِرَابٍ صِغَارٌ مِثْلُ النَّبْلِ ٥

٢٦ « وَلَوْ رَهْنٌ يَجْلُنُ فِي آقَارِهِمْ شَلَلًا وَبِالطَّنَاهُمُ فَتَكَبُّبُوا

10 (67a) « وَلَوْ رَهْنٌ [وَهْنٌ] يعني الخيل. يَجْلُنُ اي يَرْمِين. شَلَلًا طَرْدًا. بِالطَّنَاهُمُ قال ابن كُنَاسَةَ جَلَدْنَا

بِالسِّيَوفِ: قال ابو عمرو قَاتَلْنَاكُمْ وَفَارَلْنَاكُمْ: وقال غيرهما غَافَضْنَاكُمْ مُغَافَضَةً اي مُفَاجَأَةً. فَتَكَبُّبُوا اي اجتمعوا:

وروى ابن كُنَاسَةَ فَتَكَبُّبُوا: وهما واحد ٥

٢٧ « سَأَلْتُ بِنَا حُجْرَ بْنَ أُمِّ قَطَامٍ إِذْ طَلْتُ بِهِ السُّمْرَ النَّوَاهِلُ تَلْعَبُ

حُجْرٌ ابو أُمِّ القَيْسِ. السُّمْرُ البومح. النواهل فهنا العطاش الى الدَّمِ: والنواهل التي قد رَوَيْتْ من الدم

15 وانما أُخِذَ من النَّهْلِ وهو الشُّرْبُ الثاني: والعَدْلُ الشُّرْبُ الأوَّلُ. تَلْعَبُ يريد هذه الأَسِنَّةُ تَلْعَبُ فيهم

لأنها تَحْرِيقُ جلودهم بِالظَّنِّ ٥

٢٨ « صَبْرًا عَلَى مَا كَانَ مِنْ حُلْفَاتِنَا مِسْكَ وَغَسَلٌ فِي الرُّوْسِ يُشَيِّبُ

a) LA V, 387²³, with لَمَّا آتَانِي; Mukht., Naq. 245⁹, and Bakr 591²³ وَلَقَدْ آتَانِي; 2nd hemistich cited in Lane 950a.

b) MS (apparently) انغروا.

c) Mukht. and Naq. لَعَمْرُ أَبِيكَ, and هَيِّنٌ for ضَاعٌ. d) Mukht. صَبَّحْنَا and تَهْدِي.

e) Mukht. (المعابد السهام واحدها مِعْبَلَةٌ) وَالْمَعَابِلُ.

f) The MS has وَهْنٌ, but later on, before يَجْلُنُ.

g) Cited Murtaqa *Amzāh* I, 41, with الدَّوَابِلُ.

h) Mukht. transposes vv. 28 and 29,

which seems to give a better sequence. Mukht.'s scholion on v. 28:

حُلْفَاؤُهُمْ يعني قَرَارَةً (sic) وَأَنْتُمْ قَتَلْتُمْ فَكُنْ هَذَا حَنْوَطًا: وَالغِسْلُ الخِطْمِيُّ وَوَرَفُ السِّدْرِ.

قوله للحديد يعنى الدرود. حقائقاً قد أَحَقَّبُوها على الركب. وقوله أَنَّمُ المَرَاكِلِ يقول قد أَيِّحَسَ موضع

عَقَبِ الفَارِسِ مِنَ القَرَسِ مِمَّا يَرْتَكِلُهُ بِرَجْلِهِ. وَخِلَاتِهِمُ بَيْنَهُمْ: ويرى خِلَاتِهِمُ يعنى خَلْفَهُمْ ۵

١٩ مِّنْ كُلِّ مَمْسُودِ السَّرَاةِ مُقَلِّصٍ قَدْ شَفَّهَ طُولُ القِيَادِ ۝ وَالغَيَا

قوله مَمْسُودِ يعنى مُوثَفِ الخَلْفِ. والسَّرَاةُ الطَّيْرُ. والمُقَلِّصُ المُشْتَرِ. قد شَفَّهَ أَهْرَتهُ وَغَيْرَهُ ۵

١٧ وَطَيْرَةٌ كَالسَّيِّدِ ۝ يَغْلُو قَوْفَهَا ۝ صِرْغَامَةٌ ۝ عَبْلُ المَنَاكِبِ أَغْلَبُ

٥ مِّنْ كُلِّ طَيْرَةٍ يَرِيدُ مِنْ كُلِّ قَرَسٍ أَنْتَى: والطَّيْرَةُ الكَرِيمَةُ السَّرِيعَةُ شَبَّيْهَا فِي خِفَتِهَا بِالسَّيِّدِ وَالسَّيِّدُ الدُّثْبُ.

وَالصِّرْغَامَةُ الاسد. عَبْلُ المَنَاكِبِ يعنى الاسد [وهو] غليظ النكب. أَغْلَبُ غليظ الرقبة ۵

١٨ وَلَقَدْ ۝ هَبَبْنَا بِالجِحَارِ لِدارِمٍ نَارًا ۝ بِهَا طَيْرُ الأشَائِمِ يَنْعَبُ

ويرى: * وَلَقَدْ شَبَبْنَا لِالرَّيَابِ إِذَا أَقْبَلُوا * نَارًا [بِهَا] الطَّيْرُ الأشَائِمُ تَنْعَبُ *. وقوله شَبَبْنَا أَوقَدْنَا يقال

شَبَبْتُ النَّارَ وَحَشَشْتُهَا بِمَعْنَى وَاحِدٍ أَوْ أَقَدْتُهَا. والجِحَارُ ماءٌ لَبِنَى تميم تَدْعِيهِ بنو صَبَّءَ: ودارِمٌ من 10

بنى تميم. وقوله طَيْرُ الأشَائِمِ يعنى طير الشومِ وَفِي الغُرَبَانِ ۵ (66b)

١٤ ۝ وَلَقَدْ تَقَادَمَ بِالنِّسَارِ لِعامِرٍ يَوْمَ لُهُمْ مِمَّا هُنَاكَ عَصَبُ

ويرى: * وَلَقَدْ مَضَى مِمَّا هُنَاكَ لِعامِرٍ يَوْمَ عَلَيْهِمُ بِالنِّسَارِ عَصَبُ *. [عَصَبُ] شديد. والنسار

موضع وكان لهم فيه قتال. وقوله تَقَادَمَ يَرِيدُ تَقَدَّمَ ۵

٢٠ ۝ حَتَّى سَقَمْنَاهُمْ بِكأسٍ مُرَّةٍ فِيهَا المُنْتَلُ نَاعِمًا فَلْيَشْرَبُوا

٥ ويرى المُنْتَلُ بِكَسْرِ الميم وَنَصْبِهَا: وَهُوَ السَّمُّ وَيُقَالُ الشَّرُّ اِبْصَا. ويرى: * حَتَّى جَبَّهْنَاهُمْ بِكأسٍ مُرَّةٍ * ۵

٢١ ۝ بِمُعْضِلٍ لِحَبِّ كَأَنَّ عَقَابَهُ فِي رَأْسِ خُرْصٍ طَائِرٌ يَتَقَلَّبُ

قوله بِمُعْضِلٍ يَقُولُ الحَبِيشُ مِنْهُمْ كَثِيرٌ يَصِيفُ بِهِمْ مَوْضِعَهُمْ مِنْ كَثْرَتِهِمْ; يُقَالُ قَدِ عَصَلَتِ المَرْأَةُ إِذَا

نَشِبَ وَلَدُهَا فِي بَطْنِهَا وَلَمْ يَخْرُجْ مِنْ صَحْمِهِ. وَعُقَابُهُ رَأَيْتُهُ. وَالخُرْصُ سِنَانُ الرُّومِ ۵

a) So Mukht.: MS وَأَنْعَبُ. b) Mukht. يَسْمُو. c) Mukht. صَحْمٌ. d) MS سَبَقْنَا.

e) Mukht. الطَّيْرُ الأشَائِمُ تَنْعَبُ. The order in Mukht. after v. 17 is 19, 21, 18, 20, 22 etc.

f) MS للذياب. g) Mukht. as in scholion. In Naq. 245⁸ and Bakr 591³² the reading is

وَلَقَدْ تَطَاوَلَ بِالنِّسَارِ لِعامِرٍ يَوْمَ نَشِبَ لَهُ الرُّومُ عَصَبُ

h) Mukht. as in scholion, end. In Mukht. this verse follows v. 18, being thus made to refer to Dārim, instead of to 'Āmir as here.

٨ فَيَحْمَدُ حَيِّيمُ وَحَمْدِ قَبِيلِهِمْ إِذْ طَالَ يَوْمُهُمْ وَعَابَ الْعَيْبُ

يقول فحمد حبيم وحمد قبيلهم لى يَحْمَدُ مَنْ كان منهم وعب [العيب]. وطل. يومهم لأنهم قتلوا
وَأَسْرَ مِنْهُمْ مِنْ أُسْرٍ ٥

٩ إِنِّي أَمَرْتُ فِي الدَّاسِ لَيْسَ لَهُ أَحٌ

إِمَّا يُسَرُّ بِهِ وَإِمَّا يُغْضَبُ

١٠ وَإِذَا أَحْوَكَ قَرَكْتَهُ وَأَخَا أَمْرِي

أَوْ دَى أَحْوَكَ وَكُنْتَ أَنْتَ تَتَبَّبُ

١١ فَتَلْتَعْرِفُ الْقَيْنَاتِ فَوْقَ رُوسِهِنَّ

وَشَرَابُهُنَّ ذُو فَضْلَةٍ وَمُكْتَبٌ

فَلْتَعْرِفُ فَلْتَنْحُ عَلَى مَنْ كَانَ مِثْلَ هَؤُلَاءِ. وَالْقَيْنَةُ الْمُغْتَبَةُ: وَكَلَّ عَمِلَ بِيَدِهِ فَبِهِ قَيْنٌ. وَشَرَابِيهِمْ يَعْنِي الْخَمْرَ.
وَفَضْلَةٌ بَقِيَّةٌ. وَالْمُكْتَبُ مِنَ الشَّوَابِيَةِ عَنِ ابْنِ كِنَانَةَ: لَمْ يَعْرِفِ الْمُكْتَبُ: وَيُقَالُ الْمُكْتَبُ مِنَ الشَّوَاءِ
الَّذِي لَمْ يَنْضَجْ ثُمَّ أُعِيدَ فَتَدَخَّنَ فَفَسَدَ ٥

١٢ بَدَلٌ لَا مَخَالَفَةَ مِنْ لِقَاءِ قَوَارِسٍ

كَرَمٌ مَتَى يُذْعَوُ لِرَوْعٍ يَرْكَبُوا

١٣ نَارٌ عَلَى شَرَفِ الْيَفَاعِ قَلْهَبٌ

نَارٌ عَلَى شَرَفِ الْقَوَارِسِ فَوْقَهُمْ

قوله كُن [سنا] القوانس يعنى قوانس الببص وفي أوساطها في أعلاها: وَقَوْنُسُ الْإِنْسَانِ وَسَطُ رَأْسِهِ:
وَقَوْنُسُ الْبَعِيرِ مَوْضِعُ الْفِرَاحِ حَيْثُ يُشَدُّ الْعِذَارُ مِنْ وَسَطِ رَأْسِهِ. شَبَّهَ بَرِيْفُ الْقَوَانِسِ عَلَى رُوسِ الْفَرَسَانِ
بِنَارٍ عَلَى شَرَفٍ مُرْتَفِعٍ مِنَ الْأَرْضِ: وَالْبِقَاعُ كَذَلِكَ مَا ارْتَفَعَ مِنَ الْأَرْضِ ٥ (66a)

١٤ تَمْشِي بِهِمْ أُنْمٌ تَسِطُّ نُسُوعَهَا

خُوصٌ كَمَا يَمْشِي الْهَيْجَانُ الرَّبْرَبُ

١٥ وَهَمْ قَدِ اتَّخَذُوا الْحَدِيدَ حَقَائِبًا

وَحِلَالَهُمْ وَأَدُمُ الْمَرَائِلِ تُجَنَّبُ

قوله أُنْمٌ إِبِلٌ بَيْضٌ. تَسِطُّ نُسُوعُهَا تَصْبِيحٌ: وَلَا يَكُونُ الْأَطْلِيطُ إِلَّا لِلرَّحْلِ إِذَا كَانَ جَدِيدًا وَالْحَدِيدُ
الْحَدِيدُ وَالْحَقْفُ. خُوصٌ غَائِرَةُ الْعُيُونِ. وَالْهَيْجَانُ الْإِبِلُ الْبَيْضُ. وَالرَّبْرَبُ جَمَاعَةُ الْبَقَرِ: ٤ [شَبَّيْنَا بِالْبَقَرِ
نَبِيَايَهَا] ٥

a) MS and اونا and تَتَبَّبُ. The words وَأَخَا أَمْرِي in this verse are not intelligible; possibly two half-verses may have accidentally dropped out.

b) Some word has apparently dropped out. مَكْتَبٌ as here explained is not in the Lexx.

c) Here begins the text of Mukht., which has مَنَا in place of كَرَمٍ.

d) Mukht. فَوْقَهُمْ for مَنِمْ.

e) Mukht. تَمْشِي.

f) Added from scholion of Mukht.

g) Mukht. نَهْدُ الْمَرَائِلِ (sic).

وَالْوَيْتَةَ الْبَرْقَةَ سَمِيَتْ وَيْتَةٌ لِأَنَّهَا تَلِي الْجِلْدَ. وَأَعْصَبُ الْمَكْسُورُ الْقُرُونُ. وَهُوَ يَتَعَبِقُوا يَقُولُ لَمْ يَزْجُرُوا ضَائِرًا. وَيُرَى: كَلُوشِيحَةَ أَعْصَبُ: وَالْوَشِيحَةَ [عِرْقُ الشَّجَرِ] ٥

٣ وَأَبُو الْفِرَاحِ عَلَى حَشَاشٍ هَشِيمَةٍ ٥ مَتَنَكِبًا إِبْطَ الشَّمَائِلِ يَنْعَبُ

أبو الفراح هو الطير وهو الغراب: يقول: في وَكْرِهِ ٥ يَنْعَبُ عَلَى فِرَاحِهِ. وَالْهَشِيمَةُ الشَّجَرَةُ الْيَابِسَةُ. قَوْلُهُ عَلَى حَشَاشٍ: قَالَ ابْنُ كُنَاسَةَ: وَاحِدٌ لِلْحَشَاشِ حَشَاشَةٌ: وَفِي ذَوَابِّ أَمْثَالِ الْخَنَافِسِ. قَالَ أَبُو الْوَلِيدِ: ٥ الْحَشَاشُ كُلُّ مَا لَا عَظْمَ لَهُ مِنَ الذَّوَابِّ مِثْلَ الْحَيَّاتِ وَالْعُظَلِيَا وَمَا أَشَبَّهَهُمَا. قَالَ ابْنُ كُنَاسَةَ: شَبَّهَ فِرَاحَ الطَّيْرِ ٥ لِعَطْفِهَا بِالْخَنَافِسِ. وَقَالَ غَيْرُهُ: ٥ لِلْحَشَاشِ الْيَابِسِ. وَقَوْلُهُ: إِبْطَ الشَّمَائِلِ يَبْرِدُ جَنْبَ الشَّمَائِلِ وَفِي الرِّيحِ: يَقُولُ: قَدْ مَالَ عَنْهَا. يَنْعَبُ يَصْبِيحُ. وَقَوْلُهُ الشَّمَائِلِ النَّاحِيَةِ الَّتِي تَهْبُ مِنْهَا الرِّيحُ. وَقَالَ (sic)

٤ وَتَجَاوَزُوا ذَاكُمْ إِلَيْنَا كُلُّهُ ٥ عَدْوًا ٥ وَمَرْقَصَةً فَلَمَّا قَرَّبُوا

قَالَ وَسَأَلْتُ أَبَا عَمْرٍو عَنِ الْعَدْوِ وَالْمَرْقَصَةِ فَقَالَ: ضَرَبٌ مِنَ السَّيْرِ. ٥ وَقَالَ غَيْرُهُ: [الْمَرْقَصَةُ] دُونَ الْعَدْوِ 10 الشَّدِيدِ. يَبْرِدُ بَنِي جَدِيلَةَ أَيْ جَاوَرُوا بِجَمِيعِ مَا ذَكَرْنَا الْيَبِنَا. فَلَمَّا قَرَّبُوا أَيْ قَرَّبُوا خَيْلَنَا لِقِتَالِنَا ٥

٥ طَعَنُوا بِمُرَّانِ الْوَشِيحِ فَمَا تَرَى ٥ خَلَفَ الْأَسِنَّةَ غَيْرَ عِرْقٍ يَشْتَكِبُ

قَالَ: مُرَّانُ الْوَشِيحِ ٥ الرِّمْلُ (65b) لِأَنَّ الْقَنَا يَدْخُلُ بَعْضُهَا عَلَى بَعْضٍ. خَلَفَ الْأَسِنَّةَ أَيْ بَعْدَ الْأَسِنَّةِ.

٦ ٥ وَتَبَدَّلُوا الْيَعْبُوبَ بَعْدَ إِلاهِمُ ٥ صَنَمًا فَفَرُّوا يَا جَدِيدًا وَأَعْدِبُوا

٧ ٥ إِنَّ تَقْتُلُوا مِنَّا ثَلَاثَةَ فِتْيَةٍ ٥ فَلَمَنْ بِسَاحِقِ الرَّعِيلِ الْمُطْنِبِ 15 الْيَعْبُوبَ صَنَمَ لِعَبِيدٍ. قَالَ ابْنُ كُنَاسَةَ: أَعْدَبُوا كَفُّوا. الرَّعِيلُ رَعْلَةٌ وَفِي الْجَمَاعَةِ مِنْ كَلِّ شَيْءٍ. قَالَ ابْنُ

كُنَاسَةَ: ٥ الْمُطْنِبُ الْكَبِيرُ ٥

a) Jāh. مُتَنَكَّبٌ. MS حَشَاشٍ, and so in scholion.

b) MS معك (l)

c) MS بلعظها معظاً; بلعظها appears to be properly used of absence of hair, not, as here, of feathers.

d) Here we must read حَشَاشٍ with unpointed ح.

e) MS وَفَرِيصَةً, and so in scholion;

مَرْقَصَةٌ does not occur in the Lexx.; but رَقَصَانٌ, رَقَصٌ, is common in the sense of *ambling*.

f) Here in the MS the preceding words (from وسألت) are repeated.

g) MS الرَّمْلُ!

h) Cited Khiz. III, 246 and Fā'iq II, 64, as text; Jāh. وأوعبوا. Prof. Nöldeke notes: "Zu v. 6 hätte man gern einen ausführlichen Sachcommentar; aber die alten Erklärer wussten von diesen Dingen selbst nichts Rechtes mehr. صَنَمًا ist vielleicht nicht ursprünglich."

i) LA II, 50²³ explains مُطْنِبٌ (of a stream) as بعبيد الذهاب.

II.

١ a أَنْبِئْتُ أَنْ بَنِي جَدِيْلَةَ أَوْعَبُوا نَفْرَاءَ مِنْ سَلَمَى لَنَا وَتَكَتَبُوا
 بنو جَدِيْلَةَ حَى مِنْ طَيِّءٍ. وَأَوْعَبُوا جَمَعُوا. وَسَلَمَى أَحَدُ جَبَلَى طَيِّءٍ. نَفْرَاءُ وَنَفْرٌ وَنَفْرٌ وَاحِدٌ وَ
 الْحِمَاةُ. وَتَكَتَبُوا لَى صَارُوا كَتَاتِبًا. وَبِرَى نُبِتَتْ وَجَرَّبُوا

٢ c وَلَقَدْ جَسَى لَهُمْ فَلَمْ يَتَعَيَّفُوا تَيْسٌ قَعِيدٌ كَالْوَلِيَّةِ أَغْضَبُ
 ٥ جرى لهم: يقول: جرى لهم هذا التيس (والتيس من الطباء) بالشوم. والقعيد الذى بأئى من خَلْفِكَ: (65a) والناطح الذى
 يقول: جرى لبنى جديلة تيسٌ قعيدٌ بالشوم. والقعيد الذى بأئى من خَلْفِكَ: (65a) والناطح الذى
 بأئى من يئى يديك: والسانح الذى بأئيك عن يمينك: والبارح الذى بأئيك عن يسارك الى يمينك.

gewiesen hat als solche. Da dies Metrum in der *classischen* arabischen Poesie aber sehr selten ist, so haben sich die Ueberlieferer wohl nicht recht hineingefunden, die Grenze der erlaubten Freiheit überschritten, und solche Entstellungen hineingebracht, wie wir sie v. 18 finden (in v. 12 lässt sich das Metrum vielleicht herstellen durch $\text{وَحوَلَّ أَعْلَهَا}$).

Dass das Gedicht durch lange mündliche Ueberlieferung mancherlei Veränderungen erfahren hat, ergibt sich schon aus den Varianten und aus einigen Wiederholungen: vv. 9 und 10, so wie vv. 43a und 44a, können so nicht neben einander gestanden haben. Und v. 23 ist dem alten Heiden überhaupt nicht zuzuschreiben.

Ich füge noch hinzu, dass später (ich glaube bis auf den heutigen Tag) eine Modification dieses Metrums sehr beliebt geworden ist. Da ist aber anders abzuthemen, nämlich =|==|==| . Dass der *Basif*-Rhythmus hier verlassen ist, zeigt sich doch dadurch, dass die 6 und 7 silbe = sein dürfen: $\text{أَسْتَعْفِرُ اللّٰهَ وَأُقْبِلُهُ}$ Muslim b. al-Walid 281, pænul.

II. From v. 12 to the end this poem is in the *Mukhtarat* of Hibat-allah, pp. 106—108; of the first eleven verses several are quoted elsewhere. Metre *Kāmil*.

a) LA II, 300¹³ as text, and III, 222⁶, with نَبِتَتْ; Jaḥīd, Ḥayawān, III, 31 (vv. 1, 3, 5, 6); Fa'iq II, 311. b) Probably we should read انكامة.

c) LA III, 222³, with كَالْوَشِيْحَةِ, and explanation: الوَشِيْحَةُ عِرْقُ الشَّجَرِ: شِبْهَةُ التَّيْسِ مِنْ ضَمْرِ بِيَا.

d) MS بالباليل; I owe this correction to Prof. Bevan.

٤٠ يَدِبُّ مِنْ حَيْثَهَا دَبِيبًا وَالْعَيْنُ حِمْلَانَهَا مَقْرُوبٌ
 ٤١ فَتَهَضَّتْ لَكُورَةَ حَائِثَةً وَحَرَدَتْ كَرْدَةَ تَسِيبٌ
 ٤٢ فَاشْتَالَ وَارْتَاعَ مِنْ حَشِيشِهَا وَفَعَلَهُ يَفْعَلُ الْمَدْرُوبُ
 ٤٣ a] فَأَدْرَكَتُهُ فَطَرَحَتْهُ وَالصَّيْدُ مِنْ تَحْتِهَا مَكْرُوبٌ
 ٤٤ فَجَدَلَتْهُ فَطَرَحَتْهُ فَكَدَحَتْ وَجْهَهُ الْجَبُوبُ]

كدحت أى جرحت والكدح النجراج. والجبوب العجاجة واحدها جبوبة: قال ابن كناسنة: الجبوب
 وجه الأرض: ويقال الأرض الصلبة. قال الاصمعي: الجبوب المدر والجبوبة انقطع من المدر. قال ابو
 النويد: c] أعطى رسول الله صلى الله عليه وسلم كبيد] بن ربيعة الشاعر جبوبة يداوى بها عمه d] ابا
 براه يدوفيا في الماء ويشربها [ويشتفى] من نيبلة كانت به ٥

10

٥٥ يَضْفُو وَمِنْخَلْبُهَا فِي دِقِيعٍ لَا بُدَّ حَيْرُومُهُ مَنقُوبٌ

انثف الجنب والخيروم الصدر ٥

a) vv. 43 and 44 omitted in MS, entered from Tib.; our MS has a scholion on v. 44.

b) MS حبو (sic). c) A line had apparently fallen out in the original of our MS; the words in brackets have been supplied from Agh. XV. 138¹⁻².

d) MS انا مراك. For يدوفيا the MS has نسها, which I am unable to read.

NOTE BY PROF. NÖLDEKE ON THE METRE OF THE ABOVE POEM.

Die metrischen Anstöße dieses Gedichtes sind meines Erachtens nicht etwa darauf zurückzuführen, dass zu der Zeit des alten Dichters die Metrik überhaupt noch nicht streng durchgeführt worden wäre, denn in den anderen Gedichten 'Abd's, wie sonstiger alter Dichter, herrscht volle metrische Regelmässigkeit. Und gerade die Eigenthümlichkeit, die in diesem Gedichte zunächst befremdet, findet sich auch bei عمرو القيس, dem Zeitgenossen des Dichters, in einem Gedichte desselben Metrums (siehe unten).

Diese Eigenthümlichkeit besteht darin, dass der letzte Fuss (namentlich des *ersten* Halbverses) statt --- (oder gar ---, v. 20), auch --- resp. --- sein darf. (So eben auch bei Imra' al-Qais 55,10 ---, was freilich durch die Vocalisation رَبِيعٌ صَيْفٌ vermieden werden könnte, und auch 55,5 ---). Der Fuss, welcher das Reimwort enthält, ist fast stets ---, nur v. 20 auch mit der Verlängerung ----.

(Eine ganz ähnliche Freiheit ist im Metrum *Kamil* gar nicht selten, wo für den letzten hyperkatalectischen Fuss --- manchmal der volle Fuss ---- eintritt, z. B., Agh. 15,4, 1 und 3; 'Umar b. Abi Rabi'a [Schwarz] 37, 2, 12f; 39, 4, 13; 106, 5f; 109,9; 200, 7, und sonst bei Dichtern; auf Wunsch kann ich mehr Fülle geben).

Ich möchte annehmen, dass unser Gedicht ursprünglich weiter keine metrischen Licenzen auf-

٣٤ زَيْتِيَّةٌ نَائِمٌ عُرُوقُهَا وَلَيْتِنَ أَسْرُهَا رَطِيبٌ

a زَيْتِيَّةٌ [من] الرِّبْتِ. [ويروى] نَائِمٌ: فمن قال نَائِمٌ عُرُوقُهَا اى لَيْسَتْ بِمُنْتَشِرَةٍ: ويقال نَائِمٌ عُرُوقُهَا سَاكِنَةٌ عُرُوقُهَا اى لِيصَحَّتْهَا. ونَائِمٌ لَيْتِنَةٌ عُرُوقُهَا. وَالْأَسْرُ الْخَلْفُ: قال الله: b وَشَدَدْنَا أَسْرَهُمْ. وقوله رَطِيبٌ [اى] لَيْسَ غُضُنُهَا [بِيبِيسٍ] ٥

٣٥ كَأَنَّهَا لِقُوَّةٌ طَلُوبٌ c تُخْزَنُ فِي وَكْرِهَا الْقُلُوبُ

٥ اللِّقُوَّةُ الْعُقَابُ نُشِبَهُ قَرَسٌ بِهَا لِسْرَعَتِهَا: ويقال نلدى بوجيه القلده [له] اللقوة بفتح اللام. والقلوب اراد قلوب الطير: وذلك ان العقاب والصقر والبازى وما أشبههم (sic) تاكل جميع الطير إلا القلب فأنها لا تأكله d ٥

٣٦ بَاتَتْ عَلَى إِرَمٍ عَدُوبًا كَأَنَّهَا شَيْخَةٌ رُفُوبٌ

١٥ الْعَدُوبُ الْمُتَنَصِّبَةُ. كَأَنَّهَا: يقول: كَأَنَّ هَذِهِ الْعُقَابُ امْرَأَةً عَجُوزًا. والرُقُوبُ التى لا يبعث لها ولد. ويروى: عَلَى إِرَمٍ رَابِيَةً. الإِرَمُ الْعَلَمُ وَهُوَ الْحَبْلُ الصَّغِيرُ مِثْلُ الْعِلْمِ الصَّوْبِلِ وَجِمَاعُهُ الْإِرَامُ: قل لبيد: e خَوْفًا آرَامَهَا: اى أَعْلَامَهَا. وقال ابن كُنَاسَةَ: الْعَدُوبُ الْمُتَنَصِّبُ: وقال غير ابن كُنَاسَةَ: الْعَدُوبُ الفِ الْقَائِمُ لَا يَأْكُلُ وَلَا يَشْرَبُ ٥

٣٧ فَاصْبَحَتْ فِي غَدَاةٍ قِرَّةٍ يَسْقُطُ عَنْ رِيْشِهَا الضَّرِيبُ

١٥ الضَّرِيبُ وَالصَّيْبُ وَالْحَلِيدُ وَاحِدٌ وَهُوَ مَا سَقَطَ بِاللَّيْلِ مِنَ النَّدى بِالشَّجَرِ فَيَجْمَدُ عَلَيْهِ أَوْ كَمَا كَانَ نُزِيرٌ مِنَ السَّمَاءِ ٥

٣٨ فَأَبْصَرَتْ فَعَلْبًا مِّنْ سَاعَةٍ وَدُونَهُ سَبَسَبٌ جَدِيدٌ

(64b) السَّبَسَبُ الْاَرْضُ الْمُسْتَوِيَّةُ وَجَمْعُهَا سَبَسِبٌ. الْجَدِيدُ الَّذِي لَا يَبْنُتُ فِيهِ شَجَرَةٌ وَلَا مَرْعَى ٥

٣٩ فَانْفَضَّتْ رِيْشَهَا g وَأَنْتَفَضَتْ وَهِيَ مِّنْ نَّهْضَةِ قَرِيبٍ

a الرِّبْتِ and الزَيْتِيَّةُ are mentioned in the TA (s. v. زيت) as proper names of horses. In the corresponding poem of Imra' al-Qais (55,5) نَائِمٌ أَبْجَلُهَا and نَاعِمَةٌ are both applied to a camel.

b) Qur. LXXVI, 28. c) For تُخْزَنُ Hom. has تَيْبَسُ Tib. تَخْرُ (with تَيْبَسُ as s.l.);

cf. I. Q. 52, 56. d) But cf. I. Q. 55, 13—14. e) Mu'all. 27. f) Perhaps we should read الصائم.

g) Tib. وَوَلَّتْ فَذَاكَ; Hom. وَلَمْ تَطْرُ وَهِيَ. Tib. and Hom. arrange the verses thus: 39, 42, 41,

40, 43, 44, which gives a better sequence.

٢٩ ^a أَخْلَفَ مَا بَارِلًا سَدَيْسَهَا لَا حِقَّةً هِيَ وَلَا نَيْبُوبَ

أَخْلَفَ: يقول سقط السديس وطلع البارل: والسديس السن التي تأتي بعد سبع سنين للبعير: فإذا تم له ثمانى سنين واشتمل التاسع بزل له ناب وهو آخر أسنانه: والبارل من الإبل كالقارح من الخيل. والحقفة التي يأتي عليها سبع سنين. والنيوب الناب: وذلك إذا أتى على الجمل والناقنة سبع عشرة [سنة] قيل للناقنة بعد ذلك ناب وقيل للجمل هلوب ويقال له شارف: ثم لا يزال بعد هذه السن 5 شارفا حتى يموت. ولم يكن هذا [lacuna] d

٣٠ ^e كَانَهَا مِنْ حَمِيرٍ غَابٍ جَوْنٌ بِصَفْحَتِهِ نُدُوبٌ

واحد الغاب غابة والغابة الأجمة: وفي ههنا موضع لأن الحمير [لا] تكون في الاجام. جَوْنٌ أَسْوَدٌ يريد الحمار: والجَوْنُ الأبيض عن ابى عمرو: قال والشمس يقال لها جونة وذلك لأنها ليست بخالصة البياض: والجَوْنُ الأسمر أيضا. بصفحته اراد بعنقه: اراد من كدم الحمير. نُدُوبٌ آثَرٌ واحدها نَدَبٌ 10

٣١ ^f أَوْ شَبَبٌ يَكْفِرُ الرُّخَامَى قَلْفَةُ شَمَالٍ هُبُوبٌ

٣٢ ^h [فَذَاكَ عَصْرٌ وَقَدْ أَرَانِي تَحْمِلُنِي نَهْدَةً سُرْحُوبٌ]

أى ذلك دهر قد ذهب. وقوله أرانى أى قد كنت [أركب] نهدة صخمة الوسط. والسرحوب الماصية.

قل ابو عمرو يقال عصر وعصر وعصر ثلاث لغات يعنى الدهر: سمعه جيد من ابى عمرو 5

٣٣ ^g مُضَبَّرٌ خَلَقَهَا تَضْمِيرًا يَنْشَقُّ عَنْ وَجْهَهَا السَّبِيبُ

مضبر متمعج. السببب الناصية: يقول تنشر ناصيتها (64a) على وجهها لسة جبتها وكثرة ناصيتها.

قل ابن كنانة السببب الناصية 5

a) MS بارل. We must read هى, not هى: this is a peculiarity of the dialect of Asad;

LA XX, 254².

b) This is evidently incorrect; see Lane 608b: Аҫмаҫ, *Ibil* 76⁶; and

Mbd Kam. 566¹³; read *three* instead of *seven*.

c) This sense of هلوب is not in the Lexx.

d) MS broken: the letters (?) السطو can be distinguished.

e) Tib. حَمِيرٍ عَانَتِ; Hom. حَمِيرٍ عَانَتِ.

f) لا accidentally omitted in MS.

g) MS حمفر: this is given as a *v.l.* in Tib., whose text has يَرْتَعَى; it is however unmetrical. يكفر is also given as a *v.l.* by Tib, and is the reading of Jamh. and Hom.

h) Verse accidentally omitted in the MS, which has the commentary to it; the scholion to v. 31 has also fallen out.

٢٢ قَدْ يُوَصِّلُ النَّارِخَ [النَّائِي] وَقَدْ يُقَطِّعُ ذُو الشَّهْمَةِ الْقَرِيبُ
 ٢٣ مَنْ يَسْأَلِ النَّاسَ يَخْرِمُوهُ وَسَائِلُ اللَّهِ لَا يَخْتَابُ^a
 ٢٤ وَالْمَرْءُ مَا عَاشَ فِي تَكْذِيبِ طَوْلِ الْحَيَاةِ لَهُ تَعْدِيبُ
 ٢٥ بَقْلُ رَبِّ مَاءٍ وَرَدَّتْ آجِنُ سَبِيلُهُ خَائِفٌ جَدِيبُ

٥ قال ابن كنانة: ويروى ^e [بِأَرْبَ مَاءٍ] صَرَى وَرَدَّتْ: وَالصَّرَى الْمَاءُ الْمُنْتَعِبِرُ الَّذِي لَا يَكُونُ يَمْرُؤٌ بِهِ أَحَدٌ الْمُخْتَبِسُ فِي الْمَكَانِ: وَيُقَالُ ^d شَاءَ مُصْرَةً إِذَا اخْتَبَسَ لَبْنُهَا وَجُمِعَ فِي صَرْعِهَا. وَالْآجِنُ الْمُنْتَعِبِرُ. وَالْجَدِيبُ الَّذِي لَا شَجَرَ فِيهِ وَلَا نَبْتٌ ٥

٣٤ رِيحُ الْكَمَامِ عَلَيَّ أَرْجَائِي لِلقَلْبِ مِنْ حَوْفِهِ وَجِيبُ
 الِوَجِيبِ الْخَفْقَانُ. أَرْجَاؤُهُ نَوَاحِيهِ: وَوَحْدُ الْارْجَاءِ رَجَاً مَقْصُورٌ ٥

٢٧ ١٠ قَطَعْتُهُ فُذْوَةً مُشِيكًا وَمَاحِيِي بَادِنٌ حُبُوبٌ
 قَطَعْتُهُ خَلْفَتُهُ. مُشِيكًا مُجْدًا فِي السَّيْرِ. وَمَاحِيِي يَرِيدُ نَقْتَهُ. بَادِنٌ جَسِيمٌ. حُبُوبٌ ذَاتُ الْكَحْبِ
 فَهُوَ [صَرَبٌ] مِنَ السَّيْرِ ٥

٢٨ عَيْرَانَةٌ مُرْجَدٌ فَقَارُهَا كَانَ حَارِكَهَا كَثِيبٌ
 عَيْرَانَةٌ مَأْخُودٌ مِنَ اسْمِ الْعَيْرِ: شَبَّهَهَا بِالْحِمَارِ فِي سُرْعَتِهَا. مُرْجَدٌ فَقَارُهَا يَرِيدُ مُؤْتَمَةً الْخَلْفُ كَأَنَّ (63b)
 ١٥ عَظَمٌ [فَقَارُهَا] وَاحِدٌ مِنْ صَلَابَتِهِ. وَالْكَثِيبُ رَمْلَةٌ لَيِّنَةٌ لَيْسَتْ بِالْعَظِيمَةِ يُشَبَّهُ بِهَا أَعْجَازُ النِّسَاءِ كَثِيرًا ٥

a) After this v. Tib. and Hom. have two couplets:

بِاللَّهِ يُدْرِكُ كُلَّ حَيْرٍ وَالْقَوْلُ فِي بَعْضِهِ تَلْغِيْبُ
 وَاللَّهُ لَيْسَ لَهُ شَرِيكٌ عَلَامٌ مَا أَخْفَتِ الْقُلُوبُ

verse 23, with these additions, is put by Tib. immediately after v. 17; then follow v. 18—22, then v. 24.

b) Aḍḍad 82, 3—4 expands this v. into two:

بَلْ لَيْنٌ أَكُنْ قَدْ عَلْتَنِي ذُرَّةً وَالشَّيْبُ شَيْنٌ لَمَنْ يَشِيْبُ
 فَرَبُّ مَاءٍ وَرَدَّتْ آجِنُ سَبِيلُهُ خَائِفٌ جَدِيبُ

See ante, v. 6, the second hemistich of which seems more appropriate here.

c) Words added from Tib.: omitted in our MS.

d) MS سَدَّ مُصْرَةً.

e) Aḍḍad 177³ with بِأَرْبَ for بَادِنٌ, and so Hommel.

f) MS مَوْحَدٌ, and so also in scholion.

قال أبس كُنَّاسَة: الفلج ه البئر الكبيرة: وما صلنة. والجداول النهر الصغير. فلا بدىء: البدىء البديع:
يقول لبيست أولى أرض حول أهلها فعجبت لذلك ٥

١٣ أَوْ يَكُ أَقْفَرَ مِنْهَا جَوْهَاةَ وَعَادَهَا الْمَحْدُ وَالْجُدُوبُ

الجو ما اتسع من الارض غير مهموز: والجو أيضا غير مهموز ما بين السماء والارض: والجو أيضا غير
مهموز قصبه اليمامة: قال الأعشى

٥ فَاسْتَنْزَلُوا أَهْلَ جَوْ مِنْ مَسَاكِينِهِمْ وَقَدَّمُوا شَاخِصَ الْبُنْيَانِ فَاتَّصَعَا

ويروى فأتصععا. وعادها يقول عاد على هذه الارض بعد تفريق أهلها المحل: والمحل القحط.
والجذب القحط أيضا ٥

١٤ d فَكُلُّ ذِي نَعْمَةٍ مَخْلُوسٌ وَكُلُّ ذِي أَمَلٍ مَكْدُوبٌ

١٥ e وَكُلُّ ذِي إِهْلٍ مَزُورٌ وَكُلُّ ذِي سَلْبٍ مَسْلُوبٌ

١٦ f وَكُلُّ ذِي غَيْبَةٍ يَرُوبُ وَغَائِبُ الْمَوْتِ لَا يَرُوبُ

١٧ g (63a) أَعَاظِرُ مِثْلُ ذَاتِ رَحِمٍ أَمْ هَانِمُ مِثْلُ مَنْ يَخِيبُ

ضرب مثلا للعافر [وق] التي لا تلد. يقول لا يستويان من يغير فيغنم ومن يغير ولا يغنم ٥

١٨ h أَفْلِحْ بِهَا شَيْئًا فَقَدْ يُبْلَغُ بِالضَّعْفِ وَقَدْ يُخَدَعُ الْأَرِيْبُ

١٩ i لَا يَعِظُ النَّاسَ مَنْ لَمْ يَعِظِ الدَّهْرُ وَلَا يَنْفَعُ التَّلْبِيْبُ

٢٠ j إِلَّا سَجِيَّاتُ مَا الْقُلُوبِ وَكَمْ يَصِيرُنَّ شَانِيًا حَبِيْبُ

٢١ k سَاعِدُ بَارِئٍ إِذَا كُنْتَ بِهَا وَلَا تَقُلْ إِنِّي غَرِيْبُ

a) This explanation of Ibn Kunāsah's is cited in TA II, 87¹⁹; all other interpreters explain
فلج as meaning running water in some form, and that is clearly its sense here.

b) MS جَوَّك.

c) LA XVIII, 173¹².

d) Tib. Hom. BQut. Jamh. مَخْلُوسِيهَا.

e) Hom. BQut. مَرُورِيهَا; Tib. and Jamh. as text.

f) This verse is often quoted unmetrically, with يُخَدَعُ for يُخَدَعُ; so Lane 2438c; LA III,
271¹³; aud Hom.

g) Hom. has two couplets in place of this:

لَا يَنْفَعُ اللَّبَّ عَنِ تَعَلُّمٍ إِلَّا السَّجِيَّاتُ وَالْقُلُوبُ
فَقَدْ يَعُودُنَّ حَبِيْبًا شَانِيًا وَيَرْجَعُنَّ شَانِيًا حَبِيْبُ

h) Vv. 21 and 21 in Buht. Ham., p. 254, with a different text of v. 22.

البيت (يعنى * إِنْ بُدِلَتْ مِنْ أَهْلِهَا وَحُوشًا * وَغَيَّرَتْ حَالَهَا الْخُطُوبُ *) قل: فإذا أَنْخَلَتْ مِنْ صَارِ نِصْفِ
البيتِ رَجْرًا. قل: ولم أَرِ أَحَدًا يُنْشِدُ هَذِهِ الْقَصِيدَةَ عَلَى إِقَمَةِ الْعُرُوصِ. وقوله * وَغَيَّرَتْ حَالَهَا الْخُطُوبُ *
يقول حال هذه الأَرْضِ. والخطوب واحدُهَا خَطْبٌ ٥

٥ أَرْضٌ تَوَارَتْهَا شَعُوبٌ وَكُلُّ مَنْ حَلَّهَا مَحْرُوبٌ
٦ إِمَّا قَتِيلًا وَإِمَّا هَالِكًا وَالشَّيْبُ شَيْنٌ لَيْمَنَ يَشِيبُ

الشُّعُوبُ الْمَنِيَّةُ: يقال شَعَبْتَهُ شَعُوبٌ غَيْرَ مَصْرُوفَةٍ. قل أبو الوليد: المحروب الذى قد ذهب مائه
وجمعهم محروبون. ويروى * إِمَامَه قَتِيلٌ وَإِمَّا هَالِكٌ * بالرفع: ومن تَصَبَّه فَعَلَى الْحَالِ ٥

٧ عَيْنَاكَ دَمْعُهُمَا سَرُوبٌ كَأَنَّ شَأْنِيهِمَا شَعِيبٌ

الشعيب القربةُ الخَلْقَةُ: إى اجْعَلْ فِيهَا مَاءً حَتَّى يَنْسَرِبَ الْمَاءُ وَتُمْسِكَ الْخُرْزُ إِذَا ابْتَلَّتْ: وَالسَّرْبُ الْمَاءُ انْسَائِلٌ.
10 وقوله كَأَنَّ شَأْنِيهِمَا وَاحِدًا شَأْنٌ وَالْجَمْعُ سُورُونَ: وهى عُرُوقٌ تَكُونُ فِي الرَّأْسِ يَجْرِي مِنْهَا الدَّمْعُ
إلى العين ٥

٨ وَاهِيَةٌ أَوْ مَعِينٌ [مُعِينٌ] أَوْ هَضْبَةٌ دُونَهَا لُهُوبٌ

واهيئة نعت للشعيب وهى قِرْبَةٌ b [بِالْيَاءِ] ضَعْفُ مَوَاضِعِ الْخُرْزِ مِنْهَا ذَلَاءٌ سَرِبُعُ النَّسِيلَانِ. (62b) وقوله
15 أَوْ مَعِينٌ [مُعِينٌ]: فَالْمَعِينُ الْمَاءُ الظاهر على وَجَعِ الْأَرْضِ: c وَالْمُعِينُ الذَّاهِبُ: يقال قد أَمَعَنَ فُلَانٌ فِي
السَّفَرِ إِذَا بَاعَدَ فِيهِ وَذَقَبَ. وَاللُّهُوبُ وَاحِدًا لُهُوبٌ وَهُوَ الْمَيُّوهُ بَيْنَ الْجَبَلَيْنِ: وَقَدْ غَبِرَ الشَّقُّ بَيْنَ
جَبَلَيْنِ. وَالْهَضْبَةُ دُونَ الْجَبَلِ ٥

٩ أَوْ فَلَحٌ مَّا بِيَطْنِ وَإِ
١٠ أَوْ جَدْوَلٌ فِي ظِلَالٍ نَخَلٍ
١١ تَضُبُو قَاتِي لَكَ التَّصَابِي
١٢ إِنْ تَكُ حَالَتْ وَحَوْلَ أَهْلِهَا
لِلْمَاءِ مِنْ d بَيْنِهِ سُكُوبٌ
لِلْمَاءِ مِنْ تَحْتِهِ قَسِيبٌ
أَنَّى وَقَدْ رَاعَكَ الْمَشِيبُ
فَلَا بَدِيءٌ وَلَا عَاجِيبُ

a) So Tib.

b) MS broken away.

c) MS والمعِين.

d) Tib. تَحْتَهُ. Vv. 9 and 10 differ considerably in the different texts, and the hemistichs are often transposed: see LA III, 171²⁵.

I.

قَالَ عَبِيدُ بْنُ الْأَبْرَصِ بْنِ عَوْفِ بْنِ جُشَمِ بْنِ سَعْدِ بْنِ ثَعْلَبَةَ بْنِ ذُوْدَانَ بْنِ أَسَدِ بْنِ حُرَيْمَةَ:

وكان اسم أمِّ عبيدِ أمانة:

١ a أَقْفَرَ مِنْ أَهْلِيهِ مَلْحُوبٌ فَالْقُطَيْبَاتُ فَالذَّنُوبُ
 ٢ فَرَائِيسٌ فَتُعَيْلِبَاتٌ فَذَاتُ فِرْقَيْنِ فَالْقَلْبِيبُ
 ٣ فَعَزْدَةٌ فَفَمَا حَبِيبٌ لَيْسَ بِهَا مِنْهُمْ عَرِيبٌ
 ٤ c إِنْ بُدِّتْ أَهْلَهَا وَحُوشًا وَغَيَّرْتَ حَالَهَا الْخَطُوبُ

مَلْحُوبٌ وَالْقُطَيْبَاتُ وَالذَّنُوبُ وَرَائِيسٌ وَتُعَيْلِبَاتٌ وَذَاتُ [فِرْقَيْنِ وَالْقَلْبِيبُ وَقَمَا حَبِيبٌ هَذِهِ كَلِمَاتُ مَوَاضِعٍ. إِنْ بُدِّتْ: مَنْ فَتَحَ الْأَلْفَ فَحَمَّهَا عَلَى كَلَامٍ مَحَلَّهَا وَجَعَلَ أَنْ أَسْمًا كَقَوْلِكَ: لِكَذَا وَكَذَا صَارَتْ هَذِهِ الْأَرْضُ وَحُوشًا: مَنْ كَسَرَ الْأَلْفَ جَعَلَهَا أَدَاةَ جَرِّهِ كَقَوْلِكَ: إِنْ كَانَ كَذَا فَكِلَذَا. وَقَوْلُهُ: * إِنْ بُدِّتْ أَهْلِيهَا وَحُوشًا*: الرُّوَاةُ يَرُدُّونَ (62a): بُدِّتْ مِنْ أَهْلِهَا وَحُوشًا: فَمِنْ زَائِدَةٍ فِي الْوِزْنِ. وَقَالَ ابْنُ كُنَّاسَةَ فِي هَذَا

I. This celebrated poem, which is said by BQut. (*Shi'r* 144¹⁷) to have been included by some among "the Seven", that is, the *Mu'allaqat*, has been printed in Tibrizi, *Ten Poems*, pp. 159—164; Cheikho, *Shu'ara Nasranīyah*, pp. 606—611; *Jamharah* (Cairo ed.) pp. 100—2; and Hommel, *Aufsätze u. Abhandlungen* (München 1892) I, 54—61. Several verses are cited in BQut. *Shi'r*, pp. 144—5, and often elsewhere; there is much diversity of readings. The metre is a shortened form of the *Basit*, which also appears in a poem, probably contemporary, by Imra' al-Qais (Ahlw. No. 55 [p. 155]); its scheme is:

— — — | — — — | — — — || — — — | — — — | — — —

The rarity and unfamiliarity of the metre have probably led to some of the differences of reading; many ancient critics speak of the metre as so irregular that the poem cannot be considered to be verse; a MS of the *Jamharah* in the Brit. Mus. (Or. 3158, fol. 56v) expresses this judgment:

لِكثْرَةِ مَا نَحَلَّيَا مِنَ الرِّحَافِ وَالنَّقْضِ كَادَتْ أَنْ لَا تَكُونَ شِعْرًا. It is cited by Ibn Srdah in the *Muḥkam* (TA VII, 351¹⁷; LA XIII, 315¹⁹), apparently on the authority of al-Khalil (Lane 1160a), as an example of شِعْرٌ مَبْرُؤٌ غَيْرٌ مُؤْتَلِفٌ الْبِنَاءِ "meagre, incongruous in structure." On this subject see the valuable note with which Prof. Nöldeke has favoured me (printed at the end of the poem).

- a) The poem in the *Jamh.* begins with vv. 7, 8, 10, 9: then follow vv. 1, 2 etc.
- b) The name is given with both *kasr* and *fath* in Yaq. III, 882⁴ and Bakrī 409.
- c) Tib. وَبُدِّتْ مِنْ أَهْلِهَا وَحُوشًا, where مِنْ is unmetrical.

a أُوتِي بَنِي وَأَعْمَامُهُمْ بِأَنَّ الْمَنَايَا لَهُمْ رَاصِدَةً
لَهَا مُدَّةٌ فَنَفُوسُ الْعِبَادِ إِلَيْهَا وَلَنْ جَهْدُوا قَاصِدَةً
قَوْلَهُ لَنْ عِشْتُ مَا سَرَّنِي وَلَنْ مِتُّ مَا كَلَّتِ الْعَاذَةَ

فقال بعض القوم: أنشد الملك. قال: لا يُرجى لك (61b) من ليس معك. قل بعضهم من القوم:
ه أنشد الملك. قال: وأمر دون عبديه الوثم. قل بعض القوم: أنشد الملك. فقال: حال الجربص دون
القريص. وكان مما أنشده عبيد بن الأبرص

ه مَهْلًا أَبَيْتَ اللَّعْنَ [مَهْلًا لَنْ] فِيمَا قُلْتَ أَمَةً
فِي كُلِّ وَادٍ بَيْنَ يَثْرِبَ فَالْقُضُورِ إِلَى الْيَمَامَةِ
تَطْرِبُ عَانٍ أَوْ صِيَا حُ مُحَرِّقٍ أَوْ [صَوْتٍ] هَامَةٍ
بَرِمَتْ بَنُو أَسَدٍ كَمَا بَرِمَتْ بَبِيضَتِهَا الْعَمَامَةُ
مَهْمَا تَرَكَتْ تَرَكَتْ عَقْوًا أَوْ قَتَلَتْ فَلَا مَلَامَةَ
ذَلُّوا فَأَعَطَوْكَ الْمَقَامَةَ نَا كَالْأَحْبَبِ نِي الْخِزَامَةَ

10

قل له المنذر: يا عبيد أرى قتلت أحب إليك أن أقتلك. قل: أيها الملك روني من الخمر وأفصدني
وشأنك وشأني. d [فسقاه الخمر ثم] أفضح له الأكلح: فلم يزل الدم يسيل حتى نفذ الدم وسالت
15 الخمر فمات ه تم حديثه ثم ابتدأنا بشعره ه

a) These verses are variously quoted: Khiz. IV, 165 and Qali, l.c. have them thus:

لَا عَرَوْ مِنْ عَيْشَةٍ نَافِدَةٍ وَقَدْ غَيَّرَ مَا مَبْتَدَأَ وَاحِدَةً
فَأَبْلَغَ بَنِي وَأَعْمَامَهُمْ بِأَنَّ الْمَنَايَا هِيَ الرَاصِدَةُ
لَهَا مُدَّةٌ فَنَفُوسُ الْعِبَادِ إِلَيْهَا وَلَنْ كَرِهَتْ قَاصِدَةً
فَلَا تَجْزَعِي لِحِمَامِ نَنَا فَلَمَمْتُ مَا تَلِدُ الْوَالِدَةَ

So also in Yaq. III, 793, except that the first verse there is:

وَاللَّهِ لَنْ مِتُّ مَا سَرَّنِي وَلَنْ عِشْتُ مَا عِشْتُ فِي وَاحِدَةٍ

b) See Suppl. Frag. No. 13; MS reads لك من ليس معك. c) See Appendix, No. XXIX. The text of the MS is here exceedingly corrupt. d) In the MS part of the preceding phrase is repeated, and some words inserted which have been marked as cancelled.

فَسَمِعَ مِنْهُ وَاتَّعَهُ إِلَى مَدْحِكَ: فَإِنْ سَمِعْتَ مَا يُعْجِبُكَ *a* كُنْتَ قَدْ عَقَتَ لَهُ الْمِنْدُ: *b* فَإِنْ مَدَحْتَهُ
النَّبِيْعَةَ: فَإِنْ لَمْ يُعْجِبِكَ قَوْلُهُ كَانَ هَبِيئًا عَلَيْكَ قَتْلُهُ. فَإِذَا نَزَلْنَا فَاتَّعَ بِهِ. قَالَ فَنَزَلَ الْمُنْدِرُ فَطَعَمَ
وَشَرِبَ: وَبَيْنَهُ وَبَيْنَ النَّاسِ حِجَابٌ يَرَاهُمْ مِنْهُ وَلَا يَرَوْنَهُ. فَكَلَّمَ بِعَبِيدٍ مِنْ وَرَاءِ السِّتْرِ. فَقَالَ لَهُ رَدِيْفُهُ:
مَا تَرَى يَا أَخَا أُسْدٍ. قَالَ: أَرَى *c* الْحَوَايَا عَلَيْهَا الْمَنَايَا. قَالَ: فَعَلَيْكَ بِالْخُرُوجِ لَهُ لِيُقْرِبَكَ ذَاكَ مِنَ الْكَلْخَاصِ.
قَالَ: فَكَلَّمْتِكَ التَّوَاكُلَ: *d* إِنِّي لَا أُعْطَى بِالْيَدِ وَلَا أُحْضَرُ الْبَعِيدَ وَالْمَوْتَ أَحَبُّ إِلَيَّ. قَالَ [لَهُ الْمَلِكُ]: أَفَقَلْتَنِي ⁵
شَيْئًا. قَالَ: *e* حَالَ الْجَرِيصِ نُونِ الْقَرِيصِ. قَالَ لَهُ الْمُنْدِرُ: أَنْشِدْنِي مِنْ قَوْلِكَ *أَفْقَرَ مِنْ أَهْلِهِ مَلْحُوبٌ*
قَالَ عبيد

أَفْقَرَ مِنْ أَهْلِهِ عَبِيدُ فَلَيْسَ يُبْدَى وَلَا يُعِيدُ *f*

قَالَ أَنْشَدْنَا أَيْضًا. فَقَالَ

10 *g* وَالْخَمْرُ تُكْنَى الصَّلَاءُ كَمَا الدِّئْبُ يُكْنَى أَبَا جَعْدَةَ
فَقَالَ: قُلْ فِي مَدِيحًا هَيْسِيرٌ فِي الْعَرَبِ. [قَالَ]: أَمَا وَالصَّبْرُ فِي مَا عَجَلَ فَلَا. قَالَ: نُطَلِّقُكَ وَنُحْسِنُ إِلَيْكَ.
قَالَ: أَمَا وَأَنَا أَسِيرٌ فِي بَدْيِكَ فَلَا. قَالَ: نَزِدُكَ إِلَى أَهْلِكَ وَنَلْتَمِزُ رَفْدَكَ. قَالَ: أَمَا عَلَى شَرْطِ الْمُدْحِ فَلَا.
قَالَ عَبِيدُ

a) This passage is difficult, and the reading probably corrupt. *b*) MS محتده الصبيعة.

c) For this proverb see Lane 679*b*, LA XVIII, 228⁶ ff. and Maid. (Freyt.) I, 185; and for a similar phrase see BHish. 441, 7. *d*) The text is here corrupt, reading انا اى لا اعطى باليد انا اى لا اعطى بالمعبد ولا اخضر المعبد. *e*) Maid. (Freyt.) I 340.

f) Agh. XIX 87 adds another verse: وَعَنْتَ لَهُ عَنَّةً نَكُودٌ وَحَانَ مِنْهَا لَهُ وَرُودٌ; see also Yāqut III, 793⁹. The first verse is quoted in LA VI, 422²⁴ with وَلَا يُعِيدُ, and so Asās, I, 25.

g) The verse is almost always cited in this imperfect form, or with هِيَ prefixed to الْخَمْرُ. The defect is cured by different persons in different ways; LA IV, 96 reads: وَقَالُوا هِيَ الْخَمْرُ الْخَمْرُ الْخَمْرُ; Agh XIX, 88: هِيَ الْخَمْرُ تُكْنَى بِأَمِ الصَّلَاءِ; the latter seems a probable form, as أُمُ الصَّلَاءِ is a suitable parallel to أَبُو جَعْدَةَ: wine-jars were closed with pitch or bitumen. A third attempt at amendment is that of the Muḥkam — هِيَ الْخَمْرُ يَكْنُونَهَا بِالصَّلَاءِ: see al-Kumait, Hashimiyyat (Horovitz), 118¹⁰. A fourth is in Yāqut III, 793³ هِيَ الْخَمْرُ بِالْبَيْزِ تُكْنَى الصَّلَاءِ. *h*) MS سام: a perfect is here inadmissible.

فَرَعَمُوا أَنَّهُ أَنَا فِي مَنَامِهِ بِكَبَّةٍ مِّنْ شَعْرِ قَالِقَاهَا فِي فِيهِ وَقَالَ: قُلْ مَا بِيَدِكَ قَانَتْ أَشْعُرُ الْعَرَبِ وَأَجْعُدُ الْعَرَبِ: لِمَنْ صِرَتْ مُقْلًا فَلَمَّا بَسَطَتْ يَدًا وَوَصَلَتْ رَحِمًا، قَانَتْهُ وَهُوَ بِرِتَجِزٍ بِيَدِي مَالِكِ (وكان يقال لهم بنو الرزنية) وهو يقول

يَا بِي الرزنية ما عرركم لكم الويل بسربال^e حرج^و

٥ فلم يرزل فضله في قومه يعرف حتى قتل^ه

^a وكان من [حديث] قتله أن المُنذِر بن ماة السماء بنى العرييين. فقيل له: ما ذا تريد بيهما. (وكان بناهما على قبري رجليين من بني أسد كنا نديميه أحدهما خالد بن نضلة الفقعسي ^f وكان أسر يوم جبلته: والآخر عمرو بن مسعود.) فقال: ^g ما أنا بملك لمن خالف الناس أمرى: لا يمر أحد من وفود العرب إلا بينتهما. وكان [له] في السنة يومان معروفان بيوم بوس^ه ويوم ^h نعمة: فكان إذا خرج يوم بوسه ¹⁰ يذبح فيه أول من (61a) يلقاه كاتنا من كان: وإذا خرج في يوم نعيته يصل أول من يلقاه ويحبوه ويحسن إليه. فبينما هو يسير في يوم بوسه إذ أشرف له عبيد. فقال لرجل ممن كان معه: من هذا الشقي. فقال له: هذا عبيد بن الأبرص. فأتى به. فقال له الرجل: أبيت اللعن أتركه: فإن عنده من حسن القريريص أفضل مما تدرك في قتله: مع ما أنه من رؤساء قومه وأهل النجدة والشأن فيهم.

a) So vocalized in MS Mukht. and Tib. have شَعْرٍ, which agrees better with كَبَّة (a ball of thread or string rolled up), and is probably right; the tale evidently turns upon the fact that the radical of شَعْرٍ and شَعْر is the same.

b) The lines that follow are not metrically a *rajaz*; all versions here agree, otherwise we might read بِرِتَجِزٍ.

c) So all other versions. MS بريال; with this reading (which Prof. Nöldeke prefers حجر would apparently be a place-name.

d) This account of 'Abd's death is taken from Hisham b. al-Kalbi: see Agh. XIX 88^f ff.; Mukht. has the same version. Other forms of the legend are in Agh., l.c., Khiz. I, 324, al-Qalī, *Amāli*, *Dhail* 199 ff., Yaqtū III, 792 ff., etc. The legend contains many proverbial phrases which are explained in *Maidani*.

e) Agh. Qalī, المَضَل.

f) No other version has this statement, which involves an anachronism; al-Mundhir was killed in 554 A.D., while the earliest alleged date of the battle of Shi'b Jabalah is 551, and it is certainly in fact to be placed much later.

g) MS omits ما.

h) Other versions نعيم.

i) MS حسي.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

كَانَ مِنْ شَأْنِ عَبِيدِ بْنِ الْأَيْرُسِ بْنِ جُشَمِ بْنِ عَمْرِو بْنِ هِرٍّ [بِ بْنِ مَالِكِ بْنِ الْحَكْرِثِ [بِ بْنِ سَعْدِ] ابْنِ ثَعْلَبَةَ [بِ بْنِ نُودَانَ] بْنِ أَسَدِ بْنِ خَزِيمَةَ بْنِ مُدْرِكَةَ بْنِ الْأَبَّاسِ بْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدٍ بْنِ عَدْنَانَ ^ب أَنَّهُ كَانَ رَجُلًا مُقْلًا لَا مَالَ لَهُ. فَأَقْبَلَ ذَاتَ يَوْمٍ وَمَعَهُ غَنِيمَةٌ لَهُ وَمَعَهُ أُخْتُ لَهُ تُدْعَى بِمَأْوِيَةَ لَبُورَدَ غَنَمَهُ: فَمَنَعَهُ رَجُلٌ مِنْ مَالِكِ بْنِ ثَعْلَبَةَ وَجَبَّهُ. فَأَنْطَلَقَ حَزِينًا مَهْمُومًا لِلَّذِي صَنَعَ الْمَالِكِيُّ بِهِ حَتَّى أَتَى شَجَرَاتٍ وَاسْتَنْظَلَ تَحْتَهُنَّ فَنَامَا هُوَ وَأُخْتُهُ. فَرَعَمُوا أَنْ الْمَالِكِيُّ نَظَرَ إِلَيْهِ وَإِلَى أُخْتِهِ ^ع [إِلَى ^س جَنْبِهِ فَقَالَ]

ذَاكَ عَبِيدٌ قَدْ ^د أَصَابَ مَيًّا يَا لَيْتَهُ أَفْكَحَهَا صَبِيًّا

فَحَمَلَتْ فَوَلَدَتْ صَاوِيًّا

فَسَمِعَهُ عَبِيدٌ فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ ابْتَهَلَ فَقَالَ: اللَّهُمَّ إِنَّا فُلَانًا قَدْ ظَلَمْتَنِي وَرَمَانِي بِالْبُهْتَانِ: فَادْلِي مِنِّي وَأَنْصُرْنِي عَلَيْهِ. ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ ابْتَهَلَ فَقَالَ: اللَّهُمَّ ذَاكَ يَقُولُ الشِّعْرَ. [ثُمَّ نَامَ]. ¹⁰

a) The genealogy here given, with the additions in square brackets, agrees with that in Kk fol. 131r and Mukht. 86, and also with that (due to Abu 'Amr ash-Shaibani) in Ten Poems 159, except that the latter has حَنْتَمَ for جُشَمَ and فِهْرٌ for هِرٌّ; Agh XIX 84 has the same, with زهير and حنتم: سعيد is misprinted for سعد; so also Ya'qubi I 305 (MS چشم, print حنتم). Khiz. I, 323 (like the second genealogy given at head of poem No. 1) inserts عوف before چشم, and has like Agh. زهير for هر. As between حَنْتَمَ and جُشَمَ, MS. authority is generally in favour of the latter; and TA VIII, 229³¹ indicates that it should be adopted.

b) The story that follows is said in Mukht. 83 to be due to Abu 'Ubaidah; Tibrizi attributes it to Abu 'Amr ash-Shaibani; Agh. ascribes it to the latter and Ibn al-A'rabi (through Muhammad b. Habib). c) Added from other versions. d) Mukht. مَأْوِيًّا; Agh. and Tib. as our text.

e) Compare Agh. XIX, 84, line 5 from foot; this awkward sentence and needless repetition of ابتهل appear to be due to corruption of the reading in Agh.

كِتَابُ دِيوَانِ شِعْرِ
عَبِيدِ بْنِ الْأَبْرَصِ السَّعْدِيِّ الْأَسَدِيِّ

[MS. Brit. Mus. Or. 6771, Fol. 60b ff.]

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